[illegible]

The Christian Socialist

The Golden Rule Against the Ru[illegible] of Gold

Entered as Second Class Matter January 31, 1907, at the Post Office in Chicago, [illegible], Under Act of March 3, 1879

Tenth Year. No. 16. CHICAGO, ILLINOIS, NOVEMBER 1, 1913. 5c Per Copy. $1.00 Per Yea

New York Pub Libr
425 Lafayette St

THE ROMAN CATHOLIC CHURCH AND SOCIALISM

How Certain Priests Misrepresent Socialism and Why—Socialist Gains Among Priests and Laymen—Reflex Influence Upon the Church

— BY —

Rev. Edgar Franklin Blanchard

"The Catholic Church is going to down Socialism and save the country" was the remark a young man made, who is preparing for the priesthood.

The Roman Catholic Church has declared itself a foe to the rising Socialist movement, and is putting forth every effort to check its progress. Her priests, writers and lecturers, encouraged by official Romanism, are doing their best to prevent Catholics from becoming Socialists. They do not, like philosophers, analyze the spirit and motive of the Socialist movement, or seek to explain the cause of the social unrest. Their method is to paint Socialism as black as possible, and then begin with "proving" from Socialist literature that Socialism means "free love," robbing the rich of their property, and the equal distribution of that property among people, resorting to violence, disregard to law, and irreligion. Therefore the Catholic Church claims that she has a clear case against the movement as an enemy to the home, the Church and the State.

MISREPRESENTATIONS OF RELIGION AND OF SOCIALISM

But the fact is that the Roman Catholic priests do not truthfully represent the Socialist movement. Some of the early writers of Christian literature were extremists and held some erroneous ideas about the nature and purpose of a religious life. According to their interpretation, religion was largely a matter of asceticism, and the truly righteous person was the one who faithfully practiced fastings, or living the life of a beggar, or living in a desert, or in a monastery, or as a hermit on the mountains apart from people, or abstaining from marriage, or in other ways doing strange and absurd things.

History records the case of a devout man who put mud and worms in his shoes that he might not forget his humble position before God. Another case is recorded of a young man refusing to see his mother who had made a long journey to visit him. The young man was in a monastery preparing for holy orders, and he would not see his mother because some religious enthusiast had said that one could not obtain the highest spiritual life who allowed himself to converse with the opposite sex, even with those of his own family. Now nothing would be more unfair and untrue than to ignore the prevailing spirit and thought in present-day religious literature and to declare that these erroneous views of some of the early religious writers and teachers represent the spirit of present-day Christianity. Yet this is precisely what the Roman Catholic Church is doing in her warfare against Socialism. Instead of interpreting Socialism by the prevailing spirit and thought in the rapidly increasing volume of literature on the subject (much of which is from clergymen and professors in colleges and theological seminaries), the unfortunate and obscure statements and the erroneous views of a few early writers on the subject and the utterances and deeds of a few present-day extremists are declared to represent the spirit of the movement.

By resorting to this unfair method of warfare the Roman Catholic Church shows that she is thoroughly alarmed, and is determined to do her utmost towards checking the spread of Socialism. Catholic papers had much to say about Father Bernard Vaughan's great work in New York City, when he was giving a course of lectures on Socialism. According to these reports, one would almost think that Father Vaughan, who is recognized as one of the ablest anti-Socialist lecturers, had destroyed Socialism root and branch; and without doubt his criticisms upon the movement made a great impression on the minds of many (mainly Catholics) who heard him. These lectures have been published, and of course the book is most approvingly commented upon by the Catholic press. The reviews of the book in Protestant religious publications have not been very favorable. Here is what the **Congregationalist** says: "As an argument against Socialism there is little of value in this book. Its chief worth is to make plain the adverse attitude of official Romanism. Ludicrously illogical reasoning in some instances greatly detracts from the saner criticisms where they appear."

The Universalist Leader gives a whole page in reviewing the book. Here is one paragraph: "Nowhere in Father Vaughan's description of Socialism is there revealed a consciousness of this mighty undertow of passionate desire which makes Socialism almost a religion with millions. Father Vaughan lacks sympathy, because he lacks understanding. Therefore his study of Socialism is inadequate. He has written a splendid indictment of Socialism from the point of view of his church; but nowhere in the book has he taken this great, crude, passionate Socialist by the hand and by the heart that he might feel the tides of his cause as they sweep through his soul. It is because we believe that there is room in Christianity for such an interview and for such an understanding that we decline to accept the point of view of Father Vaughan." .

The Pilot (a Catholic paper published in Boston) gave an extended report of Francis J. Slattery's lecture on Socialism before the Technology Catholic Club. He acknowledged the remarkable growth of the movement in these words: "He who does not recognize that Socialism has grown from a theory to a world-wide movement within the past seventy years has not read aright the economic history of that time. No class in the community today is without its impress, no individual who does not in some manner feel its influence, and the extraordinary extent of its spread makes it a theory which must be accepted or rejected in the near future. Big with promise for better things, singing the siren song of ideality, it catches the unthinking, the unfortunate, the envious and the selfish."

One common mistake made by both Catholic and non-Catholic critics of Socialism is in not discriminating between the words and acts of individual Socialists and the generic or underlying spirit and purpose of the movement as a whole. The methods of radicals very rarely represent the true spirit of any movement or cause. John Brown was a radical, and in his anti-slavery campaign made himself a rebel against his country, but the great majority of anti-slavery advocates were law-abiding citizens. John Brown in his extreme radicalism did not, therefore, represent the spirit of the anti-slavery movement. It would be as unfair and untruthful to say that the "Holy Ghost and Us" people and the "Holy Jumpers" represent the prevailing spirit of Christianity, as it is to point to the I. W. W. as Socialism, and to their methods as Socialism in action.

Another mistake many make is in thinking that the loafers hanging around bar rooms and the lazy who will not work represent the Socialist spirit. But they do not. A true Socialist is not an idler, nor a shiftless, good-for-nothing; he is an industrious, well-meaning and conscientious person. The shiftless good-for-nothings represent Socialism just about as unfaithful church members and backsliders represent the church.

WHAT SOCIALISM REALLY MEANS

The only fair and true way of judging Socialism is to study the movement as a whole and to ascertain its dominant spirit, thought and aim. From such a study one learns that Socialism stands for order not disorder, law not lawlessness, justice not injustice, brotherly love not class hatred, peace not violence, equal opportunity not special privilege, industry not idleness, and honor not dishonor. Furthermore such a study teaches that the violent, warlike methods of radicals are disapproved of by the great body of Socialists. The Congregationalist says: "The Socialists of the United States have done well to repudiate the principles of violence and destruction for which some of the prominent leaders of their political faith have thrown their influence. In the nation-wide vote of all dues-paying members of the Socialist party, William D. Haywood has been recalled from the National Executive Committee of the party. * * * * * * As leading spirit of the Industrial Workers of the World, Haywood has repeatedly declared in favor of direct action by general strike and [illegible] The I. W. W. [illegible] Mr. Haywood in particular, [illegible] been pro[illegible]ting the spirit of anarchy and violating the [illegible]nciples of justice by their brutal methods of [illegible]ing to destroy the private ownership of [illegible]perty and to overturn our present form of [illegible]vernment. Their's is a destructive and [illegible] system of industrial warfare. Socialists have divided on this issue and those who hold the high ideals of justice, peace and human brotherhood are happily in the ascendency."

Since Socialism is an idealistic movement in the realm of economics, a Socialist is one who believes that an ideal industrial and economic regime is desirable, practicable and possible. Under such an industrial order there would be no exploiting of one class by another class for gain, no granting of special privileges that would give to one man or to a company advantages over other people for accumulating wealth, no amassing of huge fortunes through processes that do not render society a service commensurate with the fortunes made, and the great industries and business enterprises would be conducted primarily for serving society and not for profit. Under such a social order every man would receive the full product of his labor, and there would not be the toiling millions living on wages barely sufficient for the necessities of life, while another class were being made millionaires from the labor of these same toilers.

A Socialist is defined by the American Year Book, Cyclopedia and Atlas as follows: **"The Socialist is not an anarchist; they are opposed in theory and practice. The Socialist does not propose to destroy the family, abolish religion, or divide up property, nor does he seek to carry out his ideas by riot and bloodshed. * * * * * * The typical Socialist is a rather quiet and thoughtful workingman, serene in time of trouble and self-contained in the day of victory. He realizes that the world will move on very well after he is dead, but remembers that while he lives, it is his business to help the world move. He considers himself an ally of eternal laws of nature and is proud to do his little part in the great cause."**

One writer says: "Socialism does not strive to throw back into the melting pot the established social order with the accumulated fruits of progress of centuries. It does not seek to bring into the world an entirely new type of civilization. It advocates a change in the prevailing methods of creating and distributing wealth—nothing more."

Strange as it may seem, the Roman Catholic Church knows nothing of this Socialist idealism. She takes no knowledge of the dominating spirit and thought underlying the movement as a whole. She only sees the dark side and claims that Socialism stands for irreligion, atheism, free love, etc., because some of the utterances of a few radicals can be so interpreted and some of their methods are crude and revolutionary.

RAPID SPREAD OF SOCIALISM AMONG ALL NATIONS

Although the Catholic hierarchy claims to be stamping out this "irreligious," "atheistic," "immoral" and otherwise "dangerous" movement, yet all students of history admit that Socialism is rapidly growing. The volume of Socialist literature—dailies, weeklies, semi-monthlies, monthlies, tracts, pamphlets and books—is rapidly increasing; and this literature is read by millions. Not only the wage-earners, but business men, educators, doctors, lawyers, statesmen, writers and clergymen of all faiths and including some Roman Catholic priests are espousing the cause. Socialist clubs for the study of Socialism are in many colleges and universities—of course not in Catholic institutions. The movement is not confined to any land—but is world-wide.

The Universalist Leader says: **"Socialism is the most powerful tendency in modern society. As a phase of thought, a spirit, an interpretation of life, Socialism is leavening the whole lump of modern society."** The English correspondent to the **Congregationalist** declares that: **"In the last year the trend of thought in a semi-socialistic direction has been bewilderingly rapid."** Samuel P. Orth, in an article in the **World's Work** on the "Worldwide Sweep of Socialism," says: **"Wherever you go in England you hear that 'Socialism is in the air.' You cannot talk ten minutes with anybody without [illegible] tion."**

One writer says: **"The gospel of Socialism is preached in more than sixty tongues. Its creed is accepted by thirty million persons. A movement of such magnitude and universality could not spring up without a cause, or continue without a mission. To scoff at it is futile. To ignore it is folly. It must be faced. It should be understood."**

Leaders of thought and influence are becoming Socialists. **"I was forced," says Rev.** P. J. Campbell, D. D., one of the strongest pulpit orators of London, "to become a Socialist by the logic of my own gospel. **I felt that I had to become a Socialist because it was the practical expression of my Christianity."**

"Socialism and the Ethics of Jesus" is the title of a volume by Professor Henry C. Vedder of Crozer (a Baptist) Theological Seminary. The book is generally regarded as one of the best on the subject, and the **Watchman**, in a lengthy review, says: **"The root ideal of both Socialism and the teachings of Jesus he** [the author] finds to be love; and, whatever may be the vagaries of some Socialists, he finds that their aim is the practical application of universal love to the social relations of the whole human race."

Although primarily an economic movement, Socialism is becoming a political power, and statesmen are surprised at the steadily rising Socialist vote. In 1888, in this country there were 2,068 Socialist votes; in 1892, there were 21,512; in 1896, there were 36,275; in 1900, there were 130,336; in 1904, there were 441,776; in 1910, there were 604,756; and in 1912, there were 930,601. Had it not been for the Progressive party in the last presidential election, the Socialist vote would have been larger.

Not only in this country but in other lands the Socialist vote is steadily growing, and the number of Socialists who hold official positions increases from year to year. The Socialist influence is steadily growing stronger in the halls of legislation throughout the world.

Although Socialism is primarily a movement for the betterment of industrial and economic conditions, it does not confine itself to that phase of social reform. As the movement grows and gains in strength so does its mission broaden. It is in fact a great humanitarian movement for the well-being of man, and today is lifting its voice against warfare. **The Christian Work and Evangelist**, commenting upon the attitude of the Socialists of both Germany and France in respect to the increased preparations for war by those governments, says: **"Are the churches going to let the Socialists alone make the protest against war? * * * * * * Anyhow it is splendid that the Socialists have the courage to pass such a resolution as that just passed by the Federation of the Seine, even if the churches have not."**

ROMAN CATHOLICS BECOMING SOCIALISTS

Furthermore the Socialist movement is not only rapidly growing in spite of the crushing "defeats" it suffers from the Roman Catholic Church, but many Catholics are becoming Socialists. These people, after learning the real meaning and purpose of Socialism, declare that they can be good Catholics and good Socialists, too, even if their priests think differently; and this is only one of the evidences of the growing spirit of democracy within the Catholic Church. Nicholas Bowden, a Roman Catholic layman and newspaper man, says: "I wrote and preached against Socialism and common love; I wrote and preached against Socialism and atheism; I wrote and preached against Socialism and the destruction of the home. Finally, in order to more clearly and thoroughly show up the weakness of Socialism, I started to read Socialist literature.

"There I discovered my miserable mistake. There I found them dealing with the causes of the conditions I was so anxious to change by silly reform. There I found them fighting the same crime and corruption, only they fought for its abolition, while we fought only to cure it. **There I found them advocating**, not common love, but brotherly love, the fundamental economics of the Catholic Church. There I found them advocating the elimination of war. There I found them fighting to take the mother from the mill, the factory, the shop and the store and place her in the spot ordained for her [illegible] struction of home here." [illegible] the same discovery after a [illegible] philosophy of Socialism.

Not only in America, but in other [illegible] Catholics are defying the church and are [illegible]coming Socialists. William Regan, secretary of the Catholic Society of Glasgow, Scotland, says: "We find large numbers of Catholic public men who are Socialists. Catholic Socialist representatives are to be found in Parliament and on almost every town council."

John Wheatley, president of the Catholic Socialist society, Glasgow, Scotland, says: "Within the past four years the Socialist movement has swept over Britain like a hurricane, gathering in its course men of every class and creed. The millionaire and the laborer, Catholic, Protestant, Agnostic and Jew have met on a common platform, and have walked shoulder to shoulder beneath the Socialist standard. It is doubtful if any section of the community has embraced Socialism more readily than Catholics have done. At a recent Catholic conference a clerical opponent stated that every town in Britain contained Catholic Socialists."

The New World (a Catholic publication) says in an editorial, **"Socialism is becoming singularly effective in its appeals to Catholics."**

The Catholic Fortnightly Review says: "Socialism is making headway among us. And what are we doing to counteract it? Pushing the needed social reforms? Are we not rather furnishing the Socialists weapons? One of the strongest of those weapons is the unintelligent and brutal attitude of the Catholic press."

PROTESTANTS SEE THE REVOLUTION COMING

Rev. George G. Hamilton, who at one time was a rabid anti-Socialist lecturer, but afterwards became a convert to the cause, says: "You cannot stop Niagara's mighty flow; you cannot blot out the twinkling points of light in heaven's firmament of blue; you cannot force the pale-faced Queen of Night to draw the veil of darkness athwart her laughing countenance; with all the waters from all the seas of a thousand worlds like ours you could not put out the fires of yonder proud King of Day; no more can you stay the progress of economic development. Socialism is writ large in letters of fire over earth and sky. It would be as easy to turn the planets backward in their course as to stay this mighty movement and prevent its final consummation. Hindered it has been, retarded it yet may be; but as surely as the tides of ocean return, so surely will come the day when the workers of the world shall come into their own and inaugurate the era of Liberty, Equality, Fraternity, Justice, Brotherhood."

Ex-President Taft predicts the continued growth and spread of Socialism unless radical reforms can be brought about.

President Wilson might feel insulted to be called a Socialist, yet some things he has said in his book, "The New Freedom," are what Socialists have been saying for a long time. Here are a few of his utterances:

"The truth is, we are all caught in a great economic system which is heartless."

"The government of the United States at present is a foster-child of the special interests."

"We stand in the presence of a revolution—not a bloody revolution. America is not given to the spilling of blood; but a silent revolution whereby America will insist upon recovering in practice those ideals which she has always professed upon securing a government devoted to the general interest and not to special interests."

WHY THE CHURCH OF ROME OPPOSES SOCIALISM

The Roman Catholic Church has always been, and is today, dominated by an ultra-conservative spirit, and she proudly claims never to change in her spirit, faith and purpose. **Her purpose is to become not only the spiritual guide to all men, but the mistress of the world in temporal affairs, and she has learned from experience that her power and influence are most potent in a fixed social condition.** Therefore, instead of seeking to adapt herself to changing conditions, the church endeavors to [illegible] judgment (the [illegible] of Protestantism) he would [illegible] position in respect to both the [illegible] and all human authority.

[illegible] Roman Catholic Church fears Socialism, because Socialism promises to change the existing social and industrial order founded upon special privilege and private interests, to a social and industrial order founded on justice and common interests. In this change man will come into a new freedom, he will take a new place in the world, he will have a voice in directing the industrial policy of both the community and the nation, as he now has a voice in directing the political affairs of both the community and the nation. Therefore Socialism means the application of the principle of democracy to the social and industrial world, and Rome has always been afraid of granting new privileges to man, for when he enjoys new privileges the church suffers a loss in her power and influence. Rome, therefore, is doing her best to prevent any change in the social and industrial world that might lessen her authority over man and her influence in human affairs.

A COLOSSAL BLUNDER

According to the law of reflex influences the Roman Catholic Church must be affected by the attitude she is taking in regard to Socialism. The truth cannot be hidden, and sooner or later the masses are going to understand the philosophy and the meaning of Socialism and the false position the church is taking today. Already some of her best scholars and leading thinkers are in a revolt against her course; and it will be only a question of time, if she continues her present policy, before hundreds of thousands of her followers will desert her. Therefore the Roman hierarchy is making a colossal blunder for which she must pay dearly some day. This will not be the first blunder she has made, for her mistaken policy has cost dearly before—especially in great transitional periods like the present time when society is in the process of an evolution.

Considering all the elements in the complex problem it is certain that the hand of God is guiding the course of history and that a great and glorious future awaits the world when a better and higher civilization shall be realized than we have today.

A HAPPY DISCOVERY AND SOME GOOD COUNSEL

Comrade Joel H. Jacobson, a lawyer of Syracuse, N. Y., found a copy of the Christian Socialist in the public library there and was so pleased with it that he subscribed for himself and for the Socialist Local, and wrote us the following wise letter:

"You publish an excellent magazine, which should receive a wide distribution. I think the circulation could be greatly increased if you would urge each subscriber to pass his copy along to some friend or stranger. I should think your magazine would appeal to college and high school professors, ministers and professional men. I would respectfully urge that gratuitous copies be sent them from time to time. They may not understand the principles of Socialism—no intelligent, honest and broad-minded man or woman can question their truth—but they surely would be open to conviction. Why not try to convince them—and your magazine is just the one to appeal to their logical and philosophical minds—by sending them a copy now and then?"

Yes, the readers of this paper should "pass it on" to their friends and neighbors, and they should keep on hand extra copies to hand out as needed. Some of our papers, which may be had in bundles so very cheap, are the best propaganda matter that can be found. Two cents per copy in small bundles; $1.00 per 100.

And our missionary sacrifice offers of the paper for six months at 20c each for 25 or more subs, and for three months at 10c each for 50 or more subs, make it easy for every one who wishes to send free copies to a list of hopeful people selected by himself. You do that now, please.

THIS GREAT NUMBER MAY BE HAD IN SMALL BUNDLES AT TWO CENTS PER COPY. $1.00 PER HUNDRED. $8.00 PER THOUSAND.

[illegible] SMALL REPLIES AGAIN

Denies He Proposed a Remedy for Capitalism And Declares There is None

Has Hope However That in Ages to Come the Race May be Delivered

Aug. 25, 1913.

Dear Sir:

Since you have brought such a vigorus charge against Between Eras, it is only fair that I should plead to the indictment.

Whatever may be the other faults of the book or its author, the accusation that it proposes a futile "remedy" for capitalism rests on a purely arbitrary misinterpretation. This misunderstanding is not sociological, but literary. You have correctly represented the body of the book as an attempt to show that our present capitalistic system is an economic and moral mirage. At the same time, as you have noticed the book tries to reveal changes of ideals that are taking place in the minds of many beneficiaries and operators of capitalism—significant types within the academic, clerical, inheriting and active business classes. But you gratuitously assume that the book proposes a "remedy," on the contrary it deliberately halts with analysis of conditions. To construct a situation which would furnish a challenge for such analysis I resorted to the supposition of a very improbable sort of strike. Having taken that amount of literary license, I confined myself to dramatizing certain social relationships which would be involved under the hypothesis, and reactious to those relationships which would be characteristic of the types of persons that drew into the sketch. If in my most uncontrolled dreams I had ever pictured Halleck's memorandum as a "remedy" for capitalism, as soon as I got broad awake I should be more contemptuous toward it in that light than you are. It is simply the sort of compromise which might be feasible under the assumed circumstances. Even in this character of opportunistic compromise, however, if it should occur in an actual case it would in my judgment be the most notable social achievement since the industrial revolution. Not because it would establish in the concrete "what should be the relation between employers and employes," but because, entirely regardless of details or durability of the particular adjustment, the principle proclaimer in the arrangement must sooner or later revolutionize industrial society. I should certainly have weakened my case for the principle itself, if I had loaded it with a rider containing a scheme for operating the revolutionary principle which not one man in a hundred is ready to accept the principle even as an abstraction. So far as this "remedy" matter is concerned then you have simply made and demolished a straw man, not anything that can be brought to my door.

Dropping the book entirely, I would like to submit two general suggestions on this matter of a "remedy" for capitalism. I hope to live long enough to contribute something to this phase of the problem. If I do, I shall try to give their proper weight to each of these considerations.

First, a "remedy" for capitalism, in the sense in which that phrase is popularly used, is a chimera. We might as well talk of a "remedy" for the average expectation of life of the present population of the United States. Greater average longevity, and larger vitality during the span of life covered will be the result of general advance in knowledge and observance of the requirements of hygiene and morals. This can come about only through concurrence of ten thousand factors, never through the operation of some controlling sanitary device. In like manner, capitalism is low grade social life; and it can be turned into social life of a higher grade only by development of reinforcing action between ten thousand times ten thousand intellectual, moral and technical factors progressively responsive to ideas converging towards democracy at its highest power. Every one interested in social problems should do his share toward achieving universal knowledge; the social regeneration will never be accomplished by cunningly devised machinery. Such contrivances always have their uses, but their value increases in the ratio in which they are effected rather than cause of moral reconstruction.

Second, in working towards higher motives and methods of social reinforcement we shall sooner or later have to outgrow the childish notion that business men must be treated as lost souls, and that it is a waste of time, and especially a betrayal of the interests of employes to assume that employers will ever "be good." Without withdrawing a syllable that I have said about capitalism it is equally true on the other hand that economic regeneration will never go very far unless it carries business men with it; and the progress it will make in any future generation will surely depend in part upon the number of business men of the managing type who will volunteer to lead reconstruction. Plato and many minor men of his type have believed that the world would be at its best if it could be ruled by philosophers. Being a philosopher myself, in the sense in which Plato used the term, and having lived all my life closer to philosophers than to any other class, I have warm affection and variously qualified respect for them, but I know them too well to want the world I am to live in put in their charge. During the last two generations we have become familiar with the demand that the world shall be turned over to the manual laborers, because they are said to be the only ones who do its work. Along with all they have done for enlightenment, socialists are either densely ignorant or deeply guilty at this point. Most professed socialists have been active or passive accomplices in confirming the popular prejudice that manual laborers are the only producers, while employers are only parasites. Marx knew better, and said so, but he did not feature that element in his social analysis. All the more intelligent socialists know better, and confess it under certain circumstances, but they are seldom just enough to purge their rhetoric of the appeal to class consciousness in implied or uttered denial that the managerial function is a necessary factor in the success of industry, with corresponding aid and comfort to the impression that talent for all of this function really needed could be commended either by taking a vote or drawing lots among manual laborers.

The leaders of the I. W. W. may or may not know the truth, but at all events they are doing their best to conceal it from their followers; and it will soon be necessary for the Socialists of the United States to decide whether they will be connected with these leaders or against them in distorting the facts of industrial relations. All the civilization that we have is the work of all the different kinds of men who have done something worth while towards enriching life. All the reconstruction of civilization that seems desirable, from the most commanding outlook, makes evident requisitions upon all the different kinds of people who are now doing the world's work. It is silly to talk of "remedy," whether singular or multiple, which does not imply, at the very least, more intensive team-work between all these responsible types. I have no quarrel with men who try to make their contribution to this end by exploiting their imagination of what our team-work will be like after we have gone through the necessary eons of experimenting to make it better. I am convinced that more effective work, for many generations to come will consist in helping to install valid social principles in the place of fallacious ones, and then in helping to find the spots where it is feasible to realize the next better appropriation of the principles.

Sincerely,

A. W. Small.

It is no strain upon our pride to admit that our manner of reviewing "Between Eras" was more "vigorous" than academic, and it is not surprising that Dr. Small enters the lists with another reply to our criticism; yet, the amount of space given to our extensive review, [illegible] strong and liberal praise bestowed upon it; and the fact that we place it as a worthy Socialist book in our premium list prove the largeness of our appreciation. We advise every one who can do so to read "Between Eras" carefully.

The parts of the above letter which seem most impressive are its **admissions.**

The good Doctor admits that the "Halleck Memorandum" is no "remedy," which is exactly what we said; but we will risk our reputation for child-like unsophistication on the guess that ninety-nine hundredths of those who read this book will be surprised to learn that the author put forth that elaborate and "obvious" solution of the difficulties recognized by the book **without intending it to be understood as "the way out."** And our objection was that it led in the wrong direction.

It will be clear to every careful reader that the book does **not** "deliberately halt with analysis of conditions," else there would be no objection from Socialists. The analysis is keen, true, commanding, and the "principle" proclaimed is all right. It is the queer deal that makes "peace" in the story which causes trouble to the reviewer—and apparently to the author also. This dispute, however, will only increase the interest of our readers who peruse the book.

Referring to Dean Small's general statement that there is no "remedy" for capitalism, we cite the historic remedy for absolutism, namely: political democracy. The people of America and Western Europe have the power to make their own laws—whether they have yet attained intelligence enough to do so—and the difference between political despotism and democracy is one concrete thing, **the ballot in the hands of the people.** The difference between capitalism and industrial democracy, or Socialism, is **the ownership of the tools of production and distribution by the people.** As the popular ballot—the ownership of the government by the people—was the "remedy" for kingcraft, so the PUBLIC OWNERSHIP of the means of producing and distributing wealth is the remedy for capitalism. Any other is a quack remedy.

The men who hypocritically make laws in the name of democracy to enrich themselves and rob the people, who deliberately hire lawyers to discover safe ways of evading the law; who water stock, adulterate goods, poison food, and seek means of getting other people's money without rendering to them an equivalent are **not** "good men." They are anti-social, anti-Christian, and until men who call themselves Christians find the vision and courage to speak of and to rich men, as such, as Jesus did, the church will continue to serve mammon, as she does, instead of God whom she professes to serve.

It is the courage to condemn crime among the mighty that makes a prophet of God. And never was this courage so greately needed as today; for IT IS THIS IMMORALITY OF THE CHURCHES' ATTITUDE TOWARD THE WORST SINNERS THAT CREATES ATHEISM AND THE GROWING CONTEMPT THA

ORGANIZED

money grabbers are "g

ought to have been hange

was, for condemning their kin

If Christian ministers would preac

the Christian church would awaken an

find the remedy for mammonism soon.

The writer is an evolutionist and understands the slowness of the process, but the time is now ripe for the culmination of another great evolutionary epoch. **Revolution is but evolution bursting into bloom,** and that sometimes happens suddenly, as history proves.

Dr. Small well knows that the most rabid sect of the I. W. W. does not fairly represent International Socialism any more than the narrowest, most ignorant, and bigoted backwoods "Hard Shell Baptists" fairly represent Christianity, and that the Socialists in general and Socialist literature in particular always includes brainwork and superintendence as a part of "labor." and that no reputable Socialist authority can be quoted to the effect that "manual labor only" is to be recognized. CLASS CONSCIOUSNESS MEANS THE RECOGNITION OF THE RIGHT OF THE PRODUCERS TO OWN AND RULE, AND IT VOICES ITS PROTEST AGAINST THE ROBBERIES OF CAPITALISM IN BEHALF OF ALL WHO TRULY SERVE SOCIETY.

We will even recognize the rights of and fraternize with "philosophers" under Socialism! "Come on in," Professor.

The Charity of Dives

A Modern Version of a Terrible Ancient Story

By Rev. CHARLES G. GIRELIUS

Soliciting money for a private charity, I had occasion to ask Dives for a contribution. It matters not what the charity was. Suffice it to say that the cause was a truly worthy one. Dives said he would give at least ten dollars,—twenty if he could possibly afford it. He believed in the cause I represented. It was a great work, and he wanted to help. He was thoroughly interested.

But then began a hard-luck story. He was a manufacturer, and he and some relatives together employed three hundred men. They were earning from $1.70 upward. The cheapest laborers were Hungarians, — "low down people, common unskilled laborers." They had been so unreasonable as to go out on a strike and to demand the extortionate wage of $1.80 a day. "That will give me two more beers." One of them had said in reply to the question, "What do you want more money for?" Therefore, concluded Dives, they were all a drunken lot.

"These men", said he with all the air of final wisdom, "Can easily live on $1.70 a day, and it is all they earn. And it was an outrage for them to strike. They don't know what is good for them. Workingmen never gain anything by striking. If they will only look after the interest of their employers we'll take care of them and give them all that is coming to them. Besides, what do they want? They are sure of their $1.70, while I don't know whether I shall make ends meet or not! They have their ten hours' work all laid out for them, and no responsibility; and when the day's work is done they have nothing to think about the whole evening. But I have to sit up nights and think!"

In silence I surveyed the richly furnished room and pitied poor Dives. It did not appear that he had to worry about his next meal; but he was truly poor in soul. **I wanted to talk to that man and tell him plainly what a fool he was and that his soul was far from the Kingdom of God.** But I was there to get a contribution. I was there that I might persuade him to toss a crumb of charity to Lazarus, and **in such cases a man can't preach the Gospel and solicit for charity at the same time.** Though I did not agree with him, I sadly held my peace.

I take his word for it that he gave to the cause I represented "all he could possibly afford",—far less than he might spend on an evening's pleasure and never miss. He belongs to church, too, that man, and he prides himself on being a philanthropist in a small way, while his poor Hungarian devils earn his money for him at $1.70 a day. He has tossed a crumb to Lazarus, he has done God a favor, and he has laid up merit in heaven.

But that man's soul is lost, and I did not tell him. I was there to get money for charity. **Neither has the Church dared to tell him the truth concerning his soul.** I met his pastor later; and I found that he also knows the truth, but cannot tell it. Dives is one of the pillars of the Church. Therefore the pastor also must seek, with due discretion, such contributions as Dives may be willing to give. How hardly shall they that have riches enter into the kingdom of heaven!

But in hell Dives lifted up his eyes, being in torment, and saw Abraham afar off, and Lazarus and some of those poor Hungarian devils in his bosom. He cried in anguish, "Father Abraham, have mercy on me, and send me one of these Hungarians, that he may dip the tip of his finger in water, and cool my tongue; for I am in agony in this flame." But Abraham answered, "Son, remember that you in your lifetime received your good things, and these Hungarians in like manner evil things; but now they are comforted, and you are in anguish. Besides, between us and you a great gulf has been fixed, so that none may cross either from us to you or you to us."

"Then why did not my pastor tell me?" asked Dives, **"and why did they not tell me who came to me for gifts of charity?"** "It was you who fixed a great gulf also between them and you", said Abraham, "and they could not tell you. Your heart was stubborn, your eyes were blind, and your ears were deaf to the truth." "But I verily thought I was doing God's will, and I believed that my charities would lay up merit in heaven. Had they told me the truth, I would have believed and repented ere I came here to this place of torment."

"You had Moses and the prophets", said Abraham, "and you did not heed them. **You had the Gospel,** and you did not make it the guide of your life. **You had the sermon on the Mount,** and you did not practice its precepts. **You knew the Great Commandments,** 'Thou shalt love the Lord thy God with all thy heart, and, Thou shalt love thy neighbor as thyself,' but you did not obey them. **You knew the Golden Rule,** 'Whatsoever ye would that men should do unto you, even so do ye also unto them'; but you did not apply that rule in your dealings with these Hungarians. **Even though your pastor had told you, you would not have believed. You would have driven him from his pulpit.** Even if they had told you who came for gifts to charity—charity which your unrighteous life helped make needful, you would not have believed. You would only have refused your gifts in anger."

"I ask then, father Abraham, that you send these Hungarians to my father's house," pled Dives, "that they may testify to my five brethren, lest they also come to this place of torment. For if they receive a message from the dead, surely they will believe."

But Abraham replied: "If they hear not Moses and the prophets, if they heed not the Gospel which they profess to believe, if to them the Golden Rule is but an idle precept; neither will they be persuaded, even though these men rise from the dead. Besides, these men have fought their fight, they have done their work, and they have come to their reward. Other tasks await them in God's eternal kingdom, and I cannot send them back. But there are more Hungarians on earth and a multitude of toilers of many races and tongues who yet remain in the fight. They are rising in righteous anger, they are proclaiming the truth, and they care nothing for the charities of your five brethren. They will overturn and destroy your father's house; and they will establish in righteousness the House of the People, the Democracy of God."

YOUNG LAWYER'S MISTAKE

A prominent Congressman decided to turn over part of his law practice to his son. Shortly afterwards the young man entered the office and with a face beaming with **pleasure exclaimed:**

"Father, you know that Wilbour case you've been **trying for the last ten years?"**

The Congressman admitted that he did.

"Well," said the young man triumphantly, "I've settled it."

"Settled it!" reiterated his father. **"Settled it!** Why, my boy, I gave you that case as an annuity."

he Josephus Puzzle of the Ages

Why the Great Jewish Historian Ignored or Misrepresented Jesus and the Early Revolutionary Christian Movement

From **COTTON'S WEEKLY**, a Socialist paper published at Cowansville, Canada, we reprint this interesting article concerning Josephus and Jesus. It is suggestive to students, and may be valued at its true worth only by scholarly critics The main point, that Josephus, as a Pharisee and a favorite of Roman rulers, very naturally ignored the "rabble" movement of Christ as of small historic consequence, is not a new discovery; but the details of Comrade C. Stewart Barnes's article make it well worth attention.--Ed. C. S.

In the last issue of this paper we promised to publish the discovery of Comrade C. Stuart Barnes, which would throw a great flood of light upon primitive Christianity and revolutionize men's conception of that age. We also stated that the discovery was so simple that it is a wonder it had not been made before.

Comrade Barnes has investigated the writings of Flavius Josephus, the Jewish historian. Josephus' writings have been diligently read by Bible students for ages. He deals with the days during which Christ lived, having been a commander of troops in Galilee. He describes the history of Judea up to and including the destruction of Jerusalem. He makes no reference to Christ save in one or two places, which modern students consider to have been put in by later writers and not to be written by Josephus at all.

The puzzle of the ages has been why Josephus, who dealt with the age of Christ, did not deal with Christ or his followers. Why should he be so silent?

By applying this class theory we get the key to the riddle. It is only a Socialist who could have made the discovery.

Josephus' writings are full of references to impious wretches, to seditious people, to robbers, to arch robbers, to ignoble weavers, etc. These people he continually sneers at, berates them, lays the ruin of his country at their door. Comrade Barnes shows that these despised and berated seditionists were the early representatives of Christianity. The scholars of the ages have been seeking in Josephus for him to praise the followers of the Galilean reformer. They could not find the praise, and thought he did not deal with them at all. The scholars have looked at history with Josephus' eyes, praised what he praised and condemned what he condemned. They did not suspect that a Pharisee historian, for this is what Josephus was, would denounce the lowly followers of the new sect, and so, through the ages, they have berated the primitive movement with Josephus and wondered why they could see nothing of the p[illegible]ive movement in his writings.

Josephus

As the puzzle hinges upon Josephus, a little of his personal history is in order.

He wa[illegible]born in Palestine, A. D. 36.

He was descended from the noblest families of Palestine, b[illegible]g sprung from the Asmonean family, whic[illegible]ld at one time the kingship and the high priesthood. He tested the different sects, and from the age of 19 on conducted himself according to the sect of the Pharisees. He belonged to that class which Christ so thoroughly castigated and who hated Christ bitterly.

He was of the priestly faction and fought for several years in Galilee against the revolting people. He went over to the Romanizing party, was present with Titus at the siege of Jerusalem on the side of the Romans against the Jews. After the destruction of Jerusalem he went to Rome, A. D. 70, with the Roman emperor. He Latinized his name from Joseph to Josephus. He was given the temple records and wrote the history of his country. The exact date of his death is not known, but it is between A. D. 95 and A. D. 106.

His writings left us are four in number. A "Life" of himself is the shortest. He wrote the "Antiquities" of the Jews, which is a history from the earliest time down to the destruction of Jerusalem. It is divided into twenty books. Books 14 to 20 deal with the period between Herod to the seige of Jerusalem, and is the interesting part of the history. He wrote the "Wars" of the Jews in seven books, dealing with the period between Antiochus the Great and the destruction of Jerusalem. He wrote a short treatise entitled, "Against Apion," the object of which was to show he was not telling lies in his histories.

As Josephus fought in Galilee and was present in Palestine till A. D. 70 and witnessed the destruction of the chief city, his histories have been diligently scanned. But not a writer whom we know of has looked upon his writings with the critical thought, "These are the thoughts and views of a man who was a Pharisee and with all a Pharisee's prejudice, against the primitive movement of Christianity." Comrade Barnes does this.

The Pharisee Viewpoint

What was the Pharisee viewpoint concerning the Galilean reformer? Let us examine the Matthew record alone.

Chapter 9:3 reads, "And, behold, certain of the scribes said within themselves, 'This man blasphemeth.'" 11th verse, "And when the Pharisees saw it, they said unto His disciples, Why eateth your Master with publicans and sinners?"

Chapter 12, verse 2, "But when the Pharisees saw it, they said unto him, [illegible]old, thy disciples do that which is not lawful to do on the Sabbath day."

Chapter 12, verse 24, "But when the Pharisees heard it, they said, This fellow doth cast out devils, but by Beelzebub, the prince of devils."

Chapter 21, verse 15, "And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, saying, Hosanna to the son of David! they were sore displeased."

Chapter 26, verse 4, "And consulted that they might take Jesus by subtility and kill him."

Chapter 26, verse 65, "The high priest rent his clothes, saying, He has spoken blasphemy; what further need have we of witnesses? behold now ye have heard his blasphemy."

Chapter 27, verse 41, "Likewise also the chief priests mocking him," etc.

Evidently the Pharisees had no love for Christ. Their teachings were the opposite of each other.

Josephus, allying himself with the Pharisees, got their viewpoint, and would have no love for the followers of the Galilean.

Judas, the Galilean

Is there any character in Josephus which, if stripped of Josephus, additions or distortions due to his Pharisee outlook, could be the historical Christ?

Barnes identifies the Josepha Judas, the Galilean, with this figure.

In Antiquities, book 18, chapter 1, an account is given of Cyrenius becoming governor of Judea and ordering a statement of the substance of the Jews for the purpose of taxation. Joazar, the high priest, persuaded the people to submit. Josephus, then adds: * * *

"Yet was their one Judas, a Gaulonite, of a city whose name was Gamala, who, taking with him, Saddouk, a Pharisee, became zealous to draw them to a revolt, who both said, that this taxation was no better than an introduction to slavery, and exhorted the nation to assert their liberty, as if they could procure them happiness and security for what they possessed, and assured enjoyment of a still greater good which was that of the honor and glory they would thereby acquire for magnanimity. They also said, that God would not otherwise be assisting them, than upon their joining with one another in such counsels as might be successful, and for their own advantage; and this especially if they would set about great exploits, and not grow weary in executing the same: so men received what they said with great pleasure, and this bold attempt proceeded to a great height. All sorts of misfortunes also sprang from these men and the nation was infected with this doctrine to an incredible degree. One violent war came upon us after another, and we lost our friends who used to alleviate our pains; there were also great robberies and murders of our principal men. This was done in pretence indeed for the public welfare, but in reality from the hopes of gain to themselves; whence arose seditions, and from them murders of men, which sometimes fell on those of their own people (by the madness of these men towards one another, while their desire was that none of the adverse party might be left), sometimes on their enemies: * * * nay, the sedition at last increased so high that the temple of God was burnt down by the enemies' fire. Such were the consequences of this that the customs of our fathers were altered, and such a change was made, as added a mighty weight towards bringing all to destruction, whic[illegible]hese men occasioned by their thus conspiring together; for Judas and Saddouk, who excited a fourth philosophic sect among us, and had a great many followers therein, filled our civil government with tumults at present, and laid the foundation of our future miseries by this system of philosophy, * * * * * *"

That is from Josephus. Is not that something like an honest Pharisee would write in trying to describe the activities of a Galilean reformer who was stirring up the common people? Would a Pharisee be able to get at the bottom of Judas' ideas of religion, morality and brotherhood? Josephus wanted to be fair and understood little the movement amongst the masses.

In the same chapter he gives the sects among the Jews. He describes the views of the Pharisees, the Sadducees, and the Essenes. Then he goes on to describe the fourth sect, which had infected the nation "to an incredible degree," in the following terms:

"But of the fourth sect of Jewish philosophers, Judas the Galilean was the author. These men agree in all things with the Pharisaic notions; but they have an inviolable attachment to liberty, and say, that God is to be their only ruler and Lord. They also do not value dying any kinds of death, nor indeed do they heed the deaths of their relations and friends, nor can any such fear make them call any man Lord. And since this in[illegible]able resolution of theirs is known to a gre[illegible] many, I shall speak no farther about the matter; nor am I afraid that anything I have said of them should be disbelieved, but rather fear that what I have said is beneath the resolution they show when they undergo pain. And it was in Gessius Florus' time that the nation began to grow mad with this distemper, * * * * * *"

Would not that be the language of an honest Pharisee who is trying to write, in Rome, a history of his dismembered nation? Could we expect a Pharisee, a member of the ruling caste, to know the ambitions, the hopes, the inspiration of the ancient lowly in the struggle for freedom?

Throughout his works, Josephus refers to the modern party in Palestine as the innovators, the seditious ones, the impious ones. He calls those who fought the Roman occupation in a sort of guerilla manner the "robbers." He also refers frequently to the Sicarii, or "dagger men" or assassins. These assassins, as Comrade Barnes shows in his researches, are the followers of Judas, the Galilean. Josephus, like the modern capitalists, talking about Socialists, continually denounces these overturners of old customs.

Here is what he says of John in the "Wars," book seven, chapter eight: "Yet did John demonstrate his actions that these Sicarii were more moderate than he was himself, for he not only slew all such as gave him good counsel, to do what was right, but treated them worst of all, as the most bitter enemies that he had among the citizens; nay, he filled his entire country with ten thousand instances of wickedness, such as a man who was already hardened sufficiently in his impiety towards God would naturally do, for the food was unlawful that was set upon his table, and he rejected those purifications that the law of his country ordained; so that it was no longer a wonder if he who was so mad in his impiety towards God, did not observe any rules of gentleness and common affection towards men."

This John was one of the important followers of Judas, the Galilean. Under the Josephan outlook, it was more wicked to eat pork and go unwashed before meals than it was to kill common people. Is it any wonder that he has so portrayed the early followers of the Galilean that the scholars who have looked with respect upon Josephus could not recognize them?

Spread of the Movement

We know that the movement spread from Judea abroad to other nations until Judas, under the name of "The Anointed Saviour," has grown to be one of the greatest of world figures. Is there any record of this in Josephus?

In the last book of the "Wars" in the last two chapters, he gives instances of how the "sedition" spread abroad. In speaking of the capture of Massada, which was held by the "Assassins," or "Sicarii," as he called them, he says: "Yet did this war afford disturbances and dangerous disorders even in places very far remote from Judea; for still it came to pass, that many Jews were slain at Alexandria in Egypt; for as many of the Sicarii (or Assassins) as were able to fly thither out of the seditious wars in Judea, were not content to have saved themselves, but must needs be undertaking to make new disturbance and persuaded many of those that entertained them to assert their liberty, to esteem the Romans to be no better than themselves, and to look upon God as their only Lord and Master. But when part of the Jews of reputation opposed them, they slew some of them, and with the others they were very pressing in their exhortations to revolt from the Romans."

The Roman senate in Alexandria thereupon seized the "Assassins" and tortured them to make them recant their opinions. This the men would not do. Josephus adds, "But what was most of all astonishing to the beholders, was the courage of the children; for not one of these children were so far overcome by these torments, as to name Caesar as their Lord; so far does strength of the courage prevail over the weakness of the body."

Josephus calls these men assassins and no one save Comrade Barnes has seen that these people are the founders of our religion.

In the last chapter of the "Wars" we find the following paragraph.

"And now did the madness of the Sicarii, (or assassins) like a disease reach as far as cities of Cyrene for one Jonathan, a vile person, and by trade a weaver, came thither, and prevailed with no small number of the poorer sort to give ear to him; he als[illegible] them into the desert upon promising th[illegible] he would show them signs and appar[illegible] as for the other Jews of Cyrene h[illegible] his knavery from them and put tr[illegible] them; but those of the greatest dignity among them informed Catullus, the governor of the Lybian Pentapolis, of his march into the desert and the preparation he had made for it. So he sent out after him both horsemen and footmen, and easily overcame them, because they were unarmed men, of these many were slain in the fight, but some were taken alive, and brought to Catullus. As for Jonathan, the head of the plot, he fled at this time, but upon a great, and very diligent search, which was made all over the country for him he was [illegible]. And when he was taken to Catullus, he devised a way where he both escaped punishment himself, and afforded an occasion to Catullus of doing much mischief; for he falsely accused the richest men among the Jews and said they had put him upon what he did."

Catullus then ordered three thousand of the richest Jews to be slain and confiscated their property. Jonathan accused Josephus also, was taken to Rome, tormented and burnt alive.

The two viewpoints can be admirably illustrated by this account. Josephus wrote the history and makes Jonathan out to be a vile ruffian justly punished.

Had the members of the primitive movement which later resulted in Christianity reported this incident, Jonathan would have been made out a martyr and a saint.

He was courageous for he was one of the political refugees from Judea. He spread the gospel of liberty and life, leading unarmed men out into the wilderness to explain the new views to them.

When captured, laid the blame upon the rich and powerful of his country, who had robbed and oppressed and mistreated his countrymen. He particularly singled out Josephus.

Josephus, from Jonathan's point of view, was a traitor of the deepest dye, fighting with the Romans against the Jews.

Jonathan, to denounce Josephus, was a brave man. For Josephus was the special pet of the emperor of Rome.

Jonathan, for his bravery, was tormented and burned alive.

No one, until Comrade Barnes, could see that this "assassin" this "ruffian' was an early martyr of the new philosophy first preached by Judas the Galilean.

A Revolutionary Discovery

Comrade Barnes has made a revolutionary discovery.

His unraveling of the Josephus puzzle will set the religious world by the ears.

Perhaps we will not hear much of his discovery for a while, for he has chosen to make his life work known to the world through the channels of Cotten's Weekly.

And the capitalist class will not recognize anything published through our columns.

Just as Judas the Galilean was denounced by the Pharisees of his day, so many Mammon ruled churches of today will condemn, if they cannot ignore, the work Comrade Barnes has done and is doing.

But the truth will prevail.

There are many earnest men and women in the Churches today.

They will be joyful for the work done by Comrade Barnes.

Josephus will be studied more closely than ever before.

He will be searched diligently and every word he has written about the robbers, the assassins, the seditious, the rogues, the knaves, the impious, the innovators, will be studied by keen-eyed critics.

And we will get a flesh and blood Christ. He will stand out in his true light. His follows will be better known.

Christianity will not suffer. Judas the Galilean believed in the future life, the oneness of humanity, the fatherhood of God, the brotherhood of man, the importance of the least and smallest upon earth.

The mist of ages that has shrouded him will be swept aside, and he will stand forth, the first Comrade, the great lover, the passionate hearted, mystic seer.

WHY PUBLICITY IS NEEDED

There is no democracy where some of the partners deny to other partners information which affects the interests of all. Everything which it is right to do in a democracy it is right to do in the open. Democracy needs publicity as a disinfectant.—Prof. Albion W. Small in "Between Eras."

Socialist party members may well ponder this truism of Dr. Small. Only a lively realization of this truth and a fearless practical application of it will save the party from betrayal and pain.

By J

"Woe, unto you, Scribes
crites, who devour widows' hou
tense make long prayers."

The Brute is weak, and Craft is strong,
And in Cowardice breeds his ghostly thro
And through the Law he makes them speak,
For Brain is strong and the Creature weak.
The Scribe draws up [illegible] Law of pelf,
The Pharisee bows to the imaged self,
The Hypocrite climbs his rostrum of gold
And blesses the thing to make it hold.

But when the spires have pealed their fill
A Voice steals in that they cannot still;
Up through the centuries' mold it cries,
And, stirred by its magic, visions rise.
Rises a Face that the Ages know,
Whose living glory no pencil drew,
And in the light of that Saddened Brow
We hear what the Voice is saying now;

"Woe unto you whose veins are fed
On the marrow drawn from the living dead,—
Fear-haunted hands, the hunted eye
Of Want, and childhood's wearied sigh!
A thousand lives consume to make
That gaudy rag for some wanton's sake;
Look at the wonderful tints it's dyed—
They hide you the red of the crucified!

"Sweet tongues of life that were torn from song—
Race of your race—Earth's dark night long,
O pagan gluttons of lust and phlegm,
Your cannibal platter is deep with them!
Your splendors rest on the bondman's woe,
Under your revel the lavas flow,
Its shell with the tinsel of pomp you wreathe,
But deep is the crater that heaves beneath!"

We hear the Voice, but the Scribes still share
The house of the widow and pay with prayer;
And the Hypocrite plumes in his gilded den
And lifts up his eyes to be seen of men!
And the things of old we read with shame,
We know them still by another name
As the masters roam in license free
And slaves are ductile, as slaves should be!

But know you not, as you lord it quite
Your whiff of time in the upper light,
The pendulum, hung in its starry well,
Swings down again to your darkest hell?
Your eyes, O masters, they dance with glee;
For, blind in their frenzy, they cannot see
The shell of Sham will be rent away
And your records reek in the Coming Day!

CIVIL WAR IN WEST VIRGINIA

It is impossible for any of us not to feel the greatest sense of anxiety over the condition that is shown to have existed for many months in the coal fields of West Virginia. Where military authorities have, for long periods, superseded civil authorities, where they frankly avow a belief that the constitution of the state is in abeyance, where the law of might alone has prevailed—there exists an intolerable condition, whatever be the facts as to precise details. That a state of civil war should have continuously existed all these months, and yet the "insurrection" not have been put down, shows its seriousness.

We shall earnestly hope that the senatorial committee will lay all sorts of partisan considerations aside, unravel all the facts, and tell, frankly, what is wrong[illegible]d this is also the sort of crisis in wh[illegible]hurch through its diocesan Social Ser[illegible]issions, could be of great assistance. [illegible] irginia, we think, is not one of those dioc[illegible]es that have yet given expression to the social consciousness of the Church in the creation of such a commission. This emergency shows that the lack is a sad loss to the Church; for it ought to be the business of the Church, in its organised capacity, to seek out the facts in such a case as this and to try to obtain redress for the wrongs that may be discovered.

A senatorial commission cannot, perhaps, do much without invading the jurisdiction of the state; but the Church in the diocese, composed, as it is, of citizens of the state, could do more, perhaps, than any other agency to unearth the facts and then to correct th[illegible] wrongs.—The Living Church.

THE LIFE WORTH LIVIN

A Dramatic Romance by

WILLIAM HOLMES

Winner of the First Prize of $25.00 in the Recent G. S. Prize Story Contest

Clara Halloway, alone in her boudoir with its fragrant atmosphere of warmth and luxury, stood before her mirror intently gazing upon the reflection within. Lines of dissatisfaction and perturbation marked her beautiful face; her red brown eyes glowed with the intensity of her thought; her lips curved with some strong emotion and the poise of her proud, delicate head indicated passionate protest.

She was twenty-four and still a handsome woman, but it was evident that her clear complexion lacked just a trifle of its old brightness, and her eyes just a hint of their old youthful splendor. She had been out in society five years and it had been a round of parties, balls, receptions, seasons at fashionable resorts, trips and excursions from the beginning till now. She had been admired, appraised, toasted and wooed. Men of wealth and renown had beseiged her heart and other beautiful women had envied her. She had buoyant health and an ample fortune in her own right. What more could she need for happiness? Yet the reflected face in the glass was not a happy one.

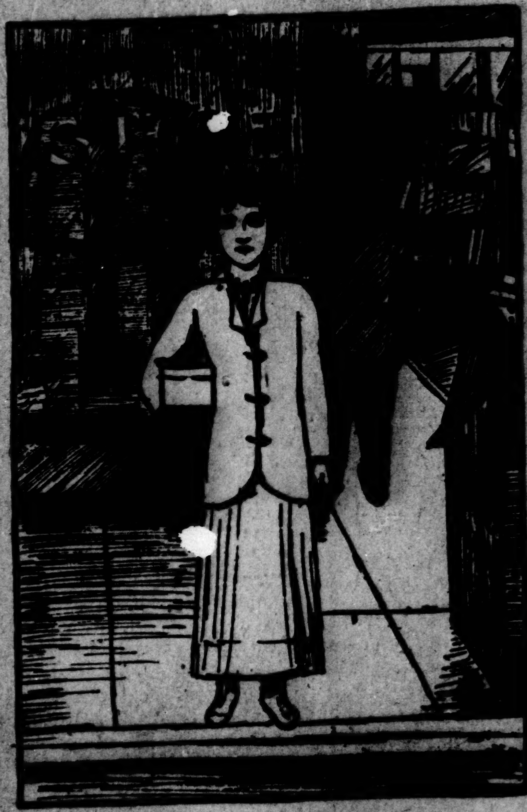
"Ah, poor Fred Marsden! Perhaps you took the wisest way. It is small wonder that you grew so tired of it all that you decided to end it. With all your wealth you could not purchase happiness."

She took up a newspaper lying on her dresser and read aloud a marked paragraph that she had read many times before.

"I die by my own hand because life contains nothing worth living for. I am sick of the eternal grind which fashionable society enforces upon us. My deepest regret is that I was not born poor so that I would have been compelled to win happiness by my own exertions. As it is I never can. Life is simply not worth the living, and I am glad to bid the hollow world an everlasting farewell. Fred."

"And what am I? A beautiful, popular society woman, whom men admire and women envy, and whom the best people—'the best people'," she repeated, while her lips curved with scorn, "who and what are they? And what have any of us done to justify our existence? We eat, drink, chase pleasure that never eludes us, we fritter away our lives in worse than idle folly. 'Parasites,' the labor agitators call us, and they are right. We are absolutely useless. Yet, how to get out of it? Is Fred's the only way? How can I make life worth living? I must think! I must work it out some way! I must find out if in all the universe there is not something a rich, healthy, capable young woman is good for, besides dressing for show, hunting for pleasure, and looking out for an eligible match! I will cancel my engagements for the day and go for a long ride. I must think."

She rang for her maid, ordered her runabout brought around and in half an hour was dressed in a rich dark blue velvet suit, sable furs, and a wide hat with an enormous white plume drooping over it. She instructed her chauffeur to drive toward the country; she wished to get away from the noisy streets, and in her present mood the poorer quarter of the city suited her better than the fashionable boulevards. They crossed to the west side and down into the region of sweatshops, dilapidated warehouses, junk depots, crazy old buildings, where people lived, worked, bought and sold, and fought each other in the fierce struggle for existence. Through the dirty windows of the sweatshops could be seen the unkempt, miserable women bending over their coarse work. As they were approaching a bridge, on a narrow street, the wagons, drays and carts became jammed and their car was stopped. Glancing carelessly at the crowds on the sidewalk, Miss Halloway noticed a young girl standing hesitatingly on the corner of the street, apparently wishing to cross and yet fearing to trust herself in the confusion of vehicles. She was slender and girlishly pretty, though much too thin and worn for beauty; she wore a pink worsted cap set jauntily on great coils of wavy brown hair, a stylish jacket too light for the weather, a faded brown skirt, and broken shoes from which one sole was coming loose. She was carrying a big pasteboard box and seemed anxious concerning it. Just as the chauffeur thought he saw a chance to move on, the girl made a determined start, tripped over the loose sole and fell immediately in front of the car. The driver succeeded in stopping just as the front wheels grazed the prostrate form. Miss Halloway gave a frightened cry and sprang out. She bent pityingly over the girl.



"Oh, she has fainted! What shall we do?"

"Shall I call an officer, ma'am?" asked the chauffeur.

"Oh, no, we do not need an officer. Get out and help me lift her into the car." With some surprise the man obeyed and the young girl was placed upon the rear seat. Miss Halloway stepped in beside her and placed an arm about the unconscious girl. As her pale cheek touched the soft, warm furs, she moaned slightly and her eyelids fluttered.

"Move on out of the crowd as soon as you can, and presently I will tell you where to go," Miss Halloway said, looking anxiously into her charge's face.

"Are you hurt? Do you feel any pain?" she continued.

"I guess—— not," replied the girl slowly. Then coming to a realizing sense of the situation she raised her head with an alarmed expression.

"How did I come here? Where are you taking me? And where is my box? Oh, I must hurry! What will I do if that is lost?"

"The box you were carrying? I am afraid it fell in the mud and the contents were trampled under the horses' feet. Was it so important?"

"I don't know what I will do!" exclaimed the girl almost sobbing. "They will charge me with the things at the shop—they were

some trimmings I, was sent
hard enough before and what
Lady, will you please take
shop—quick? I am losing so

"You are not fit to work yo
bling from your fall. But I wil
and explain to your employer,
home."

"Oh, we can't think of quitt
ever we don't feel just right. O
little enough at best. I must go

"Now—what is your name,

"Agatha Worth."

"Well, Agatha, I am Miss H
I want you to give me the re
and you shall not lose anything
need of you. Let me be your
for today, will you not?"

Agatha Worth looked search
lady's eyes. She did not w
concluding Miss Halloway
acquiesced and relaxed her
and tired muscles in enjoy
ous car. Miss Halloway studie
lines of care and toil in the g
face that seemed pitiful in one
the frail, white hands with the
front finger lying listlessly
lap seemed to appeal to som
Halloway's soul that had
before. She had never
poor, common working girl in
how she had never thought a
of people. She had suppose
working people were happy in t
vastly different from her way; o
they had plenty of plain food
suited to their station, and tha
was fitted to their natures. But
not seem coarse or common, she h
been under some long, hard stra
body had been insufficiently nou
protected from the cold. She resolv
more about her.

The chauffeur was told to turn
was to direct the way to the shop
worked. A basement sweatshop
ently pointed out and the car stop

"Now, Agatha, if you can walk,
ask the proprietor to come out and
me, then I will take you to your ho

"Oh, yes, ma'am, I'm all right
Agatha stepped out and went inside
Miss Halloway could see dimly th
windows and noticed that the
women never paused in their wor
moment, though an occasional
was directed her way. She saw A
by a small dark man who scowled a
ciously, saw the girl shrink back, b
tly going on with what she was s
frowns changed to fawning smile
man came out to await her comman
arranged as quickly as possible about
mings and for Agatha's absence for
of the day, and the girl came out and
place in the car, relieved and happy.
swer to questions, Agatha told wh
and something of her life and surro
She lived with her widowed mother
brothers; the elder was nineteen and
in a cigar factory, the younger went
and sold papers before and after scho
father had died of tuberculosis, brou
by close confinement in a tobacco fac
mother worried about the girl's heal
bad air of the sweatship, but she had
to stop, for Joseph's work was not st
with all they could do they could har
out of debt.

All this seemed very pitiful to Cla
way. She had never imagined
hard working people were put

in a s
also r
me
ra ught that when people be-
lo was through some fault of
th gh some unusual or peculiar
is
o ible that your case is a com-
lly, you have been unusually
bo e said inquiringly.
on l, Miss Halloway, we are much
mo nany of our friends. You see
on of us earning something and
do ep. I know women with five
all and nothing but their needles
am n with; often the poorest of
co old grandmother or father to
ed never have really enough to
en er takes a great interest in get-
we f these things, and I have often
th to Christian Socialist meetings
th k of subjects like this."
or ocialist meetings! I have heard
if a very dangerous doctrine, but
C **Christian Socialism**. It sounds
a ood badness'," exclaimed Miss

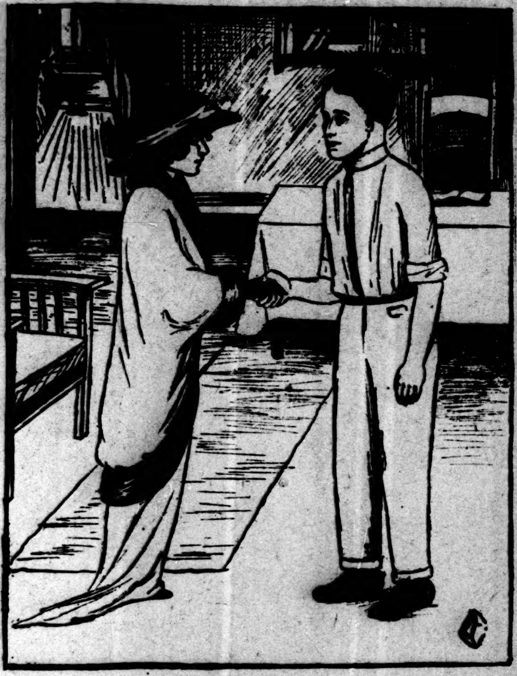
some beautiful things said there,
always understand them. My
some books which he is study-
oment he gets time. He says he is
a speaker for the cause some day.
ouse."
inted to a tumble down cottage
veen two tall brick buildings; it
nd there were white muslin cur-
windows, and Agatha seemed
r humble home as they alighted
e girls went in while the driver
iving room into which they en-
d a table, couch, bureau, a cheap
r, a box stove, now fireless, and
nks and boxes. Above the table
of books. A young man with a
hair, and a thin, intelligent face
pair of big fathomless eyes, sat
both hands thrust into his hair,
sa a book.
and e is at home! Miss Hallo-
far rem her Joseph—he can tell
pa about working people than I
in s Miss Halloway. I fell down
sa car and she picked me up and
home."
ittle confused and awkward at so
sion of beauty and wealth,, arose
the young lady the best chair in
Agatha passed on into the kitchen,
mother, a patient, careworn woman
ting at the table. Clara Halloway,
er in the art of conversation, soon
ung man at his ease and talking well
subjects to which she led up. He
elling her of the working girls and
lived.
this is abominable if true!" she ex-
lasping her hands fiercely. "Women
twelve, fourteen and sixteen hours a
d not be poor! Yet, you tell me that
ot earn enough to keep them in nour-
od and respectable clothes, and that
many girls are enticed into the hid-
of the streets. I can scarcely believe
something can be done. I will start
nd head it with two thousand dollars
voted to the poorly paid girls of the
nable them to live decently." and Clara
p with hopeful inquiry, but Joseph
eyes glowed ominously and he shook

do not want charity, Miss Halloway.
were working honestly for a living,
ou want alms offered you? Besides
re known that the girls were getting
ewhere, their wages would be lowered."
vens! Is there no way to help them?
I'll put my fortune into a big cloth-
anufacturing establishment and pay all
omen I can employ good high wages."
hat would you do with your goods when
a them manufactured? You would soon
krupt. You must compete in the world's
s with manufacturers who get their
ne cheap."
it seems the employers pay all they
rd?"
hings are now the most of them do.
to keep their position in the business
nd use the best machinery, they must
nd a large capital and keep as big a
as possible between wages paid and
old at."

Miss Halloway, puzzled and serious, contemplated the boy's thoughtful face for several moments, then her countenance lighted up.

"Why, we must educate them, Joseph. I will start schools for them all over the city, where they can learn trades and professions that will pay! Fit them for stenographers, bookkeepers, typewriters, teachers, clerks and saleswomen, and they can command living salaries."

"They need education badly enough, heaven knows," replied Joseph sadly, "but these trades and professions are already overcrowded and some typewriter girls earn less than the best paid sweatshop workers."



"Why, you make out an utterly hopeless case, young man! Perhaps the girls might be taught to use their earnings more wisely, to spend less on cheap finery; to spend their wages to better advantage."

A dangerous flash seemed to shoot from Joseph's somber eyes.

"You have seen them, Miss Halloway. Do they look as if they could live on less than they do? They do not love cheap finery any better than you aristocratic girls do, but they naturally love pretty things and come as near gratifying their tastes as their slender purses will allow. Do you think you could subsist on their wages any more wisely than they do, Miss Halloway?"

For a moment the young lady felt indignant at the audacity of this upstart boy, but she remembered they were talking of hard, practical matters, not indulging in society small talk. And she liked him. She was greatly interested in this working boy in coarse clothing, who studied books she could not comprehend and told her things she had never dreamed of. She felt all at once her own insignificance, her uselessness as a human factor in the world's great activities. Quite humbly she spoke, after a long pause.

"I acknowledge I am ignorant. What can a woman do, who has money, a willing heart, and an idle, empty life behind her, to help? God knows how empty and idle it has been up to now." She added the last words with a sigh and a look of unutterable sadness in her eyes. The young man looked at her more closely. Up to this moment he had regarded her with a mild scorn as a useless fine lady who was perhaps interviewing him for her own amusement. Now he leaned forward and studied her face before he replied.

"Miss Halloway, the problem of labor and poverty will never be solved by any of the methods you suggest. The cause of poverty lies deep in the very foundations of society. The remedy, the only true remedy must also go deep—to the root—and eradicate that cause, which is, the private ownership of the means of life. You are startled? Rightly so, for this private ownership involves consequences which well might make angels weep. As yet you know nothing of the reality. I could tell you of things I have seen and experienced that would cause your fair cheeks to burn with shame for your kind. If you are in earnest, and I think you are, I will tell you how you can help. It will be no light task, no afternoon's diversion in slumming. If you take up this work, it will change your whole life. You will meet persecution,, misrepresentation, antagonism, but you will learn not to care for these things. You must read, study, investigate, live among the poor. You must take up earnestly the study of Socialism and all that pertains to it; you must go to the very roots of things. You will learn then that the remedy is no trivial duty to be taken up between social functions and laid aside at will. It is a deep, vital, world-wide problem to be studied with all your soul, with prayers to God for help. You will find no antagonism between Christ's teachings and Socialism; instead, your faith will be strengthened, you will realize as you never did before, the beauty and power of God's love and the teachings of Jesus. It is a glorious work! I would rather be the poorest of the poor, persecuted, forlorn and alone, with this great work to do, than to be rich, popular and famous and know nothing of it."

Joseph's face was glowing with his thoughts and Miss Halloway's countenance reflected the same lofty radiance. She held out her hand and both rose to their feet.

"You have given me something to live for," she exclaimed. "I thank you more than I can tell. You will see that I am in earnest. Not three hours ago I was envying the courage of a friend of mine who died by his own hand because he was so tired of this useless, frivolous life of ours. Will you help me?"

"Comrade, I will!"

Joseph grasped the aristocratic, gloved hand in his toil-stained one, and the two stood looking into one another's eyes—the delicately reared, pampered lady, and the poor, crude, working boy, and both forgot everything but the great Cause before them.

More Room

By MILO DEYO
Poet-Musician

The DOLLAR's too small! Give me room—more
room!
Its stamp is the seal of implacable doom;
Its breath is a blight on the visage of Youth;
Its power, the perversion of Manhood and Truth.

The DOLLAR's too small! Give me room—more
room!
Imprison me not in such pitiful tomb;
Restrict not my Soul to a circle so scant,
Nor venture with Greed, lofty Zeal to supplant.

The DOLLAR's too small! Give me room—more
room!
Beshrew High Finance and the Stockmarket's
"boom"—
Is WEALTH the sublimest, the goodliest gain
That Destiny offers?—that Man may attain?

The DOLLAR's too small! Give me room—more
room!
I stifle and choke in its nauseous fume;
My Spirit cries out for the Sweep of the Sky,
Where Hope, Inspiration and Love never die.

The DOLLAR's too small! Give me room—more
room!
Of Mammon and Avarice loathe I the spume;
Of Gold and of Silver I mock the proud sway—
ACHIEVEMENT is nobler and grander than they.

The DOLLAR's too small! Give me room—more
room!
Seek not to enshroud me in Lucre's foul gloom;
HUMANITY'S smile and HUMANITY'S self,
More glorious are, than Golcondas of pelf.

The DOLLAR's too small! Give me room—more
room!
My Being revolts at its Stygian grume;
Let Bribery, Graft and Dishonesty pause,
Confronted by VIRTUE'S Immutable Laws.

The DOLLAR's too small! Give me room—more
room!
Where Gardens of Beauty may tranquilly bloom;
Where THOUGHT may escape from the Curse of
the Clod,
And peacefully sit, in communion with God.

THE CHRISTIAN SOCIALIST PREMIUM

Something For Everybody

VALUABLE AND TEMPTING PRIZES FOR YOU TO WIN E

Three Tremendous Beneficial Achievements To Be Accomp
With but Little Work

Every Live Man and Woman---Every Wide-awake Boy and Girl Will Find So
Here to Desire Greatly, to Strive for Nobly, and to Win Certainly.

Comrades and Friends: The **Christian Socialist** has done Wonderful Work during the last ten years, reachi
dreds of Thousands of the **really** "Best People"—the very Salt of the Earth—with the Glorious and Vital messa
cialism in the name of Humanity, in the name of God, and in the name of Science. It has never had Capital with
push its Great and Necessary work. It has had to depend upon Loyal, Intelligent, Active Comrades and Friend
its circulation and place its Burning Message into the Hands and upon the Hearts of those who need it most a
the Socialist Movement most needs—the Preachers, Teachers, Other Professional People, Business Men, Far
Wage Workers whose Mental Energy and Moral Power must be Captured and Enlisted for Socialism before t
ment can Triumph and Free the People in General. The Continued Success of the **Christian Socialist** in its M
Task depends chiefly upon how faithfully its present readers—YOU—will help. There are THREE BIG THIN
complish by your loyal help now.

FIRST—You can best win people to Socialism and advance the Great Cause by increasing the circulation of thi
Multitudes, "believers" and "unbelievers," declare that the **Christian Socialist** is the most effective Socialist propa
paper published. It wins "all sorts and conditions of men" and women to Socialism, and wins many that no othe
could reach. **Push it for the sake of Humanity.**

SECOND—You can aid immensely to improve the **Christian Socialist** and make it vastly more interesting an
ful if you will labor to increase its circulation. We have noble plans that can never be put into practice until th
tion is large enough to furnish the needful support. **Do not miss your opportunity—do not shirk your duty in**
ingly important matter. If a paper like this can not live and grow in the Socialist movement of America.
there of winning the religious people of America to Socialism?—for they hold the "balance of power" at the ele
and on possible fields of bloody battle. **Help us win the moral and spiritual forces of America to the side of So**
lution. This is absolutely necessary. It is the only possible way to achieve peaceful and complete victory.

THIRD—You can benefit yourself and your immediate friends and relatives now by taking advantage of the t
and valuable offers here presented. **You need some of these excellent premiums in your own home. You need t**
presents to friends and relatives for the rapidly approaching holidays. Strive for these prizes, **which every one can w**
bless yourself, bless your friends, bless the **Christian Socialist**, and above all, bless the noble cause of Socialism by
a club of subscribers and obtaining some of these premiums.

You can either **get out now and hustle to obtain subscriptions or renewals** and so receive the money with which
for these subs and prizes—which is the best way,—or you can **send the money now for the sub cards and premiu**
sell the cards later, or give them away—**for there is no more worthy and helpful Christmas gift than a subscription**
paper.

Make a canvas among your comrades, friends, acquaintances, and even strangers. If you can not accomplis
work alone, get your comrades, get your branch or center to help you. **And see that your community is well saturated**
the momentous message of Scientific and Bible Socialism proclaimed by this paper.

We look to you to do this important work, and we herewith present offers that will make it decidedly worth
while. Will you do it? "Sure!" Then "go to it." And "do it NOW."

All subscriptions received for the Christian Socialist this fall will begin with the November 1 issue and run till J
1915. **All Nov. and Dec. issues are free to those who subscribe this fall.** If the extra prints of these fall numbers ar
hausted before all orders are filled, we will select four extra good special editions in stock to supply their place.

SPEND YOUR MONEY TO SPREAD SOCIALISM. Do not waste it on useless, perishable presents. **Get**
thing worth while.

SEND THE MONEY FOR SUB CARDS AND PREMIUMS NOW, AND WAKE YOUR COMMUNITY UP
SOCIALISM.

Order premiums by number, and address **THE CHRISTIAN SOCIALIST, 5457 DREXEL AVE., CHICAGO,**

PREMIUM NO. 1
A BEAUTIFUL DINNER SET—FOUR STYLES TO CHOOSE FROM

A 31-piece dinner set, 6 plates, 6 cups, 6 saucers, 6 vegetable dishes, which may be used for soup, mush or fruit; 6 butter plates, and one meat platter, would cost $4 or $5 at your local store, may be had as a premium for FIVE **annual subscriptions** for the **Christian Socialist** at $1.00 each, or 10 half yearlies at 50c each. You pay express or freight on dishes, **which are guaranteed against breakage.** If any are broken when they arrive, let us know and they will be replaced free of charge, carriage prepaid. **Be sure to give name of your nearest freight office.** If two, three or four order together the freight will be the same as for one.

You may have these dishes in **either** of four elegant styles—Holland, Nazurine Blue and Gold, Kaiserin Gilt, or French Bronze Underglaze Green. Of course, these dishes are not Haviland china, but they are handsome, serviceable, good enough for our table when we have company, and an excellent bargain for so little work.

A 42-piece set of either of the four styles, including a sugar bowl with cover, a cream pitcher, two vegetable dishes and six pie plates, will be given as a premium with EIGHT yearly subs at $1.00 each, or 16 half yearlies at 50c each.

CLASSIC LITERATURE, DICTIONARY AND HEALTH B
FOR THE HOME

PREMIUM NO. 2
MASTERPIECES OF SIR WALTER SCOTT—SIX OF
WORLD'S GREATEST NOVELS

Six beautiful volumes, bound in silk cloth, with clear type, conta
Scott's six best novels—Ivanhoe, Waverly, Kenilworth, Guy Mannering
Heart of Midlothian, and the Talisman. A fine collection for your library
most pleasing Christmas present—or six beautiful presents, if you wi
give one book to each of six friends. ALL FREE with FIVE yearly
to the **Christian Socialist** at $1 each, or with ten half yearly subs at 50c

PREMIUM NO. 3
COMPLETE WORKS OF EDGAR ALLEN POE—CAMBO
TION—TEN DAINTY VOLUMES

Complete prose and poetic works of America's greatest poetic geni
past generations with introduction by Edwin Markham, the poetic ch
America today. A very desirable addition to any library. ALL TEN V
UMES FREE with FIVE yearly subs at $1.00, or with ten half yearlies a

in a
alo
m

PREMIUM NO. 4

PEARE'S WORKS COMPLETE—FOUR LARGE HANDSOME VOLUMES, CLEAR TYPE

at has not a copy of Shakespeare's works needs one greatly. The aster artist of the ages should be familiar to everyone—Hamlet, acbeth, Romeo and Juliet, Julius Caesar, Othelo, Midsummer n, and all the others—Ah, the real student must know Shakes- the average man or woman who will take the trouble to read e his works. All four volumes free with FOUR yearly subs ith eight half yearlies at 50c.

PREMIUM NO. 5

ESS AND IN HEALTH—ROOSEVELT'S FAMILY PER AND FRIEND—DOMESTIC MEDICINE, SURGERY, DIETETICS AND NURSING

hat tells the wife and mother, the husband and father, or the nurse to insure health or to care for accidental wounds. Gives needful psychology of health, the training of the will, outdoor sports; in- es, massage, etc., etc. Compiled from many noted authorities by Roosevelt. One big, handsome volume, 6½ by 9½ by 3 inches, structive, helpful pages, numerous diagrams and illustrations. Free yearly subs at $1.00, or with eight half yearlies.

PREMIUM NO. 6

REHENSIVE STANDARD DICTIONARY—A GEM

lexible Leather Binding, 600 big pages with many illustrations, be- ges of latest colored maps and the U. S. Census for 1910. A great d everybody needs a good dictionary in their home or office. The the latest and best.

xcellent dictionary—an exhaustless mine of valuable information bjects besides words—will be given free with FOUR yearly subs, ht half yearlies.

PREMIUM NO. 7

TIFUL RED LETTER MOROCCO BOUND BIBLE

en is the most sacred number of the ancients, we offer the most gious classic, which is also the "best seller" of today, as our seventh

letter reference Bible, with maps, bound in smooth, rich, French beautiful red initial letters on cover, clear type, printed on India ll the words of Jesus in the New Testament and all the words in the stament which He quoted, printed with red ink which causes His words and burn into the reader's eyes and heart. Considering how REVOLU- f Christ's words are, it is quite appropriate to have them printed in RED, symbolic of human brotherhood and the price that He paid and s always been paid for human freedom.

truly a beautiful, valuable book. Many dealers will ask you $7.50 ible. The greatest book store in Chicago demands $5.00 for it, e lowest price we could find on such a book. We give this choice EE postpaid with SEVEN yearly subscriptions to the Christian th 14 half yearlies. It will prove a delight to its possessor. If patent index cut in margin, which we do not advise, send 50c

lar y printed, cloth bound Bible, suitable for home use, or for hurch if one does not desire an elegant book, will be given free h THREE yearly subs, or with six half yearlies.

PRIZES FOR LIVE BOYS AND GIRLS

live boy or girl can earn one or more of the following s if they will work bravely for a few hours. Parents should ge them to do so. And doubtless many adults would be glad one or more of these premiums to present to their own children eir young friends for Christmas. **Get busy.**

PREMIUM NO. 8

FIVE WORLD FAMOUS CLASSICS FOR BOYS

n Brown's School Days, by Hughes; Midshipman Easy, by Marryat; e Island and Kidnapped, by Stevenson; Twenty Thousand Leagues he Sea, by Verne, and Three Midshipmen, by Kingston. **Delightfully ing for young or old.** Beautiful colored silk cloth binding. **An ele- resent for one boy, or for six different boys.** Needful for your own ibrary. ALL FREE with FOUR yearly subs to the **Christian Socialist** at ach, or with eight half yearliest at 50c each.

PREMIUM NO. 9

YS' AND GIRLS' ANNUAL—A RAVISHING BOOK FOR CHILDREN

large, attractive book for juveniles, picture board cover, two hundred d pictures—a colored view wherever the book opens. Stories of all o entertain boys and girls, and miscellaneous delights too numerous to on. The most pleasing Christmas present for a boy or girl. Free with EE yearly subs, or six half yearlies.

PREMIUM NO. 10

BEAUTIFUL PENKNIFE FOR BOY OR MAN

hree and one quarter inches long, two strong blades forged of the finest law English steel, highly polished, brass lined. Translucent old gold e with polished German silver rivets, bolsters and shields. **Will please boy or man.** Each knife packed in a holly decorated box. Free with yearly subs at $1.00 each, or with four half yearlies at 50c each.

PREMIUM NO. 11

HANDSOME "WEARWELL" UNBREAKABLE DOLL

A tremendously popular doll. Minerva metal head with curled wig and ribbons. Pretty features, long wearing qualities, hair stuffed body, pink meled forearms and hands, 14¾ inches high. **A joy to any little girl.** e with TWO yearly subs, or with four half yearlies.

PREMIUM NO. 12

ILD'S DAINTY TEA SET—SEVENTEEN PRETTY PIECES

Fine grade 17-piece china set, 4½ inch teapot with cover, sugar bowl with r, cream pitcher, 6 cups, and 6 saucers. Decorated with berries and berry es. Free with TWO yearly subs, or with four half yearlies.

CIALIST CLASSICS WHICH YOU SHOULD OWN AND MASTER

The books named below are the greatest works on Socialism to be ned in the English language, and no one may fairly consider him- well informed who is not familiar with them. If you read these s you will know what Socialism is. No need to read a library. efully read a few of the greatest books until you have mastered m. No Socialist home library is well stocked until these books are on the shelves. And what a [illegible] them would make.

PREMIUM NO. 13

KARL MARX' DAS KAPITAL

One might as well talk of understanding Christianity without studying the Four Gospels of Jesus as to claim an understanding of Socialism without reading Marx' Capital. Read the first volume, anyway, this winter.

Either the first, second or third volume of Marx' Capital given free with FOUR yearly subs, or with eight half yearlies.

All three volumes, a splendid set, price $6.00, given free with TEN yearly subs, or with 20 half yearlies.

PREMIUM NO. 14

SPARGO'S LIFE AND TIMES OF KARL MARX

A master work of art and usefulness. 350 Beautiful, large pages, 6½ by 9½; with fifty attractive illustrations, immensely interesting and delightful. Tells of the parentage, childhood, youth and manhood of Marx, with the labors and vicissitudes of his later years. Every real student of Socialism needs a copy. Price $2.70 postpaid. Free with FIVE yearly subs, or with ten half yearlies.

PREMIUM NO. 15

BETWEEN ERAS: FROM CAPITALISM TO DEMOCRACY

By Albion W. Small

Four hundred large, beautiful, striking pages. A valuable book—and different. Most interesting discussions of capitalism and labor conditions by college professors, lawyers, bankers, labor agitators, wide-awake women, and moss-back business men. Full of humor and drama, yet profound. Price, postpaid, $2.75. Free with FIVE yearly subs, or with 10 half yearlies.

PREMIUM NO. 16

THE ANCIENT LOWLY—HISTORY OF THE AGELONG STRUGGLE OF THE WEALTH PRODUCING TOILERS FOR A HUMAN CHANCE TO LIVE

These great books, two large volumes at $2.00 each, are of priceless value to the student of Sociology. Tremendously startling and instructive. Unique. You should read them to get the true view of the labor struggle in ancient Egypt, Judea, Greece and Rome, and to fairly understand the early Christian movement. One volume free and postpaid with FOUR yearly subs, or with eight half yearlies. The two volumes free and postpaid with SEVEN yearlies, or 14 half yearlies.

PREMIUM NO. 17

SOCIALISM AS IT IS, BY WM. E. WALLING

A world view of Socialism by a world traveler, a careful student, a profound thinker, and an able writer. 400 large pages. Free with FIVE yearly subs, or with 10 half yearlies.

PREMIUM NO. 18

THE STRUGGLE FOR EXISTENCE, BY WALTER THOMAS MILLS

One of the simplest, ablest, most instructive, largest and most comprehensive books on Socialism. Many say the best in the English language. If you have not read it, you ought to. If you have, you will want your friends to read it. Free with FOUR yearly subs, or with eight half yearlies.

PREMIUM NO. 19

SOCIALISM IN THEORY AND PRACTICE, BY MORRIS HILQUIT

Clear, concise, liberal. Less revolutionary than some books, but able and representative of the larger number of American Socialists. Free with TWO yearly subs, or with four half yearlies.

PREMIUM NO. 20

CHRISTIANITY AND THE SOCIAL CRISIS, BY PROF. WALTER RAUSCHENBUSCH

One of the keenest, sanest and most helpful books on the relation of Christianity to Socialism. 400 fascinating pages. Free with TWO yearly subs, or with four half yearlies.

PREMIUM NO. 21

CHRISTIANIZING THE SOCIAL ORDER, BY PROF. WALTER RAUSCHENBUSCH

The latest and best book on the subject. 450 pages, brilliant, thoughtful, stirring. Free with FOUR yearly subs, or with eight half yearlies.

PREMIUM NO. 22

THE CALL OF THE CARPENTER, BY BOUCK WHITE, A CHURCHMAN

Has created the profoundest impression of any work on Christianity and Socialism, because of its relentless materialistic and anti-theological interpretation of the life of Christ and the application of His teachings. A great and startling book. 350 pages. Free with THREE yearly subs, or with six half yearlies.

STRIKING NOVELS ON SOCIALISM

The literature of Socialism is becoming boundless beyond the possibility of any one person to read it all if he did nothing else. Novels will reach young people with the Socialist ideals easier than any other kind of books. We have selected a few of the very best, all of which you ought to read.

PREMIUM NO. 23

"LOOKING BACKWARD" AND "EQUALITY"

Bellamy's great romantic work in two volumes constitutes undoubtedly the most fascinating, illuminating and convincing story of Utopian Socialism ever published. A thrilling romance, a realistic and magnificent vision of the glorious civilization that is to be, and yet scientifically correct in economic principle. The first volume may have been written mainly as a romance, although it contains irresistible argument; but the second volume was written to answer the criticisms on the first—**and there is no objection to Socialism that it does not answer fully to the sane mind.** If you haven't read Bellamy's books you have missed the greatest treat in romantic and practical Socialist literature. If you have read them you will want others to do so. "Looking Backward" free with TWO yearly subs, or with four half yearlies; "Equality" free with THREE yearly subs, or with SIX half yearlies; both volumes free with FIVE yearlies, or with ten half yearlies.

PREMIUM NO. 24

THE INSIDE OF THE CUP, BY WINSTON CHURCHILL

This world-famous novelist never gave abler proof of the greatness and discriminating power of his genius than when he wrote this his latest book. Fascinating, delightful, keen, profound, every lover of real literature and of

heeks

[illegible] is a [illegible] and the [illegible] Not a cle[illegible] Socialist book, [illegible] REVOLUTIONARY. Free [illegible] yearly subs, or with six half yearlies.

PREMIUM NO. 25

COMRADE YETTA, BY ALBERT EDWARDS

A most interesting story of a brilliant Jewish factory girl who became a union organizer and later a Socialist agitator. Throws realistic light upon conditions in labor circles of a large city, the misery and moral danger which beset working girls, and contains a discriminating and thrilling love story. Free with THREE yearly subs, or with six half yearlies.

PREMIUM NO. 26.

THE CHILDREN OF LIGHT, BY FLORENCE CONVERSE

One of the purest, sweetest, quaintest, most delightful stories of children and young people, ending in awful tragedy amidst the labor struggles and Socialist agitations of a large city. Free with THREE yearly subs, or with six half yearlies.

PREMIUM NO. 27

THE RECORDING ANGEL, BY EDWIN ARNOLD BRENHOLTZ, AND REBELS OF THE NEW SOUTH, BY WALTER MARION RAYMOND

The first a Socialist story of mystery of unflagging interest. The second a beautiful tale of the changing vision of most charming Southern people. Presents the most lovable boy hero and the most interesting and natural Negro

"[illegible]" [illegible] free with TWO yearly subs, or with [illegible] half yearlies. Both of these free with FOUR yearlies, or with eight half yearlies.

PREMIUM NO. 28

THE BELLE ISLERS, BY RICHARD B. NEWMAN

A novel of rare wit and satire against capitalism and conventional religion. Written by a preacher in the form of an autobiography of a brilliant, lively, fearless 15-year-old boy and shows you the competitive world through a bright boy's eyes. Provokes laughter and thought. Free with THREE yearly subs, or with six half yearlies.

SMALLER CLUBS OBTAIN EXCELLENT PRIZES

PREMIUM NO. 29

"TRUTHS," FOR BOYS, OR "CONFIDENCES" FOR GIRLS

or "False Modesty," by Dr. Edith Lowry, or any other 50c worth of books or or an excellent, surprisingly valuable Vest Pocket Dictionary, or a cloth-bound copy of Moyer's Songs of Socialism, or the Golden Rule Republic, or any 25c

PREMIUM NO. 30

VAIL'S PRINCIPLES OF SCIENTIFIC SOCIALISM

cellent, surprisingly valuable Vest Pocket Dictionary, or a cloth-bound copy of Moyer's Songs of Socialism, or the Golden Rule Republic, or any 25c worth of books on the enclosed list, free with ONE NEW yearly sub, or with two new half yearlies, or with a renewal whose time has not already expired. Extend your sub a year beyond its present term and get this premium discount. Be sure to state which book you want.

Special Bargains For Immediate Socialist Propaganda and for Holiday Gifts

You Need This Ammunition—Your Neighbors Need These Messages To Open Their Eyes and Make Their Lives Worth While—We Need the Money to Publish More Good Papers and Books

HELP GET THIS SPLENDID PROPAGANDA MATTER OUT WHERE IT CAN MAKE MORE SOCIALISTS

CLUB RATES WITHOUT PREMIUMS

One Can Make Money Selling Subscriptions to the Christian Socialist if he does not wish the premiums offered.

A single subscription for one year is $1.00; in clubs of four or more, 50c.

Subs for six months, 50c; in clubs of four or more, 25c; in clubs of 25 or more, 20c.

Subs for three months, 25c; in clubs of ten or more, 15c; in clubs of 50 or more, 10c.

These tempting club rates make it possible for an active man, woman or child to secure many subs and so make money and do a vast amount of good at the same time. Charge the rate for single subs, send us the club rate price, and keep the balance for your labor.

If you are prosperous, liberal and lazy, or timid, or very busy, and do not wish to canvas, fine yourself by sending a big list of subs at your own expense at these low club rates!

The rates of 20c for six months in clubs of 25 or more, and of 10c for three months in clubs of 50 or more will enable you to saturate your community with Socialist papers, if you wish it done. If you are unable to do it yourself, get your fellow Socialists to help you. SEND A BIG LIST SOON. Every preacher, teacher, merchant, farmer, and wage earning Church member should receive a BOMBARDMENT from the Christian Socialist during the next six months. PLEASE HELP FURNISH AMMUNITION FOR OUR POWERFUL GUN.

FIRST BARGAIN

Each one of these books is of great value for use away beyond the price. The smallest, with a few kindly personal greetings and good wishes written on it, is a worthy holiday reminder and may lead some friend to accept Socialism.

THEY MUST OR GOD IN THE SOCIAL DEMOCRACY, by Rev. Dr. Hermann Kutter, Zurich, Switzerland. The Voice of a True Prophet. Startling, Convincing. Reduced price	$0.60
THE GOLDEN RULE REPUBLIC, NO UTOPIA, by Rev. Wm. H. Randall. 180 pages neatly printed and bound. A masterful explanation of HOW SOCIALISM WILL WORK. Price	.25
CHRISTIAN ELEMENTS IN THE SOCIALIST MOVEMENT, by Carl D. Thompson. A beautiful, striking discussion of a vital subject. Egg-shell paper, neatly bound. Price	.10
SOCIALIST POST CARDS, four different kinds, "What Socialism Means," "The Economic Foundation of Freedom," "Socialism Necessary to Christianity," and "Frances E. Willard's Views of Socialism." One dozen, all one kind or assorted	.10
THE A B C OF SOCIALISM, including **VITAL QUESTIONS,** by Harvey P. Moyer. One of the very best booklets for beginners. Simple in style, beautiful in spirit. Clear in logic. 32 pages	.05
MOYER'S SONGS OF SOCIALISM, by Harvey P. Moyer. 128 pages, with music. Contains scores of excellent songs, both "Scientific" and "Utopian." Undoubtedly by far the greatest Socialist song book in the English language	.20
FRANCES E. WILLARD'S ENDORSEMENT OF SOCIALISM. An interesting and impressive collection of the great temperance leader's utterances in favor of Socialism	.05
THE RELIGION OF LABOR AND OTHER ESSAYS, by Rev. Harvey Dee Brown. Delightful and striking. 30 pages	.05
PRINCIPLES OF SCIENTIFIC SOCIALISM, by Rev. Charles H. Vail. Pronounced the best digest of Marxianism published	.25
50 copies of selected issue of the Christian Socialist	.50
Total	$2.15

ALL THE ABOVE FOR $1.00.

SECOND BARGAIN

TRUTHS FOR BOYS about their own bodies, by Dr. Edith Lowry. The sweetest and most tactful talks ever written for boys. Every parent should get one	[illegible]
CONFIDENCES, or What a Girl Should Know About Herself, by Dr. Lowry	[illegible]
MOYER'S SONGS OF SOCIALISM in beautiful crimson cloth	.30
THE TORCH OF LIBERTY, a superb Socialist solo, by John Spargo; piano accompaniment by Platon Brunoff	[illegible]
MAUD MULLER'S MINISTRY, by Rev. James L. Smiley. A sweet, beautiful story of how Maud did marry the Judge after all and how they suffered and worked together for Socialism	.25
THE ESSENCE OF SOCIALISM, by Wm. H. Watts. Excellent. 45 pages, neatly bound	.10
SIXTEEN ROUSING SOCIALIST CAMPAIGN SONGS, WITH MUSIC	.05
50 copies selected issue of the Christian Socialist	.50
Total	[illegible]

ALL THE ABOVE FOR $1.50.

THIRD BARGAIN

LIFE OF KARL MARX, the climax of John Spargo's work; a magnificent book with many engravings. No real Socialist student should miss this matchless book	$2.50
THE STRUGGLE FOR EXISTENCE, Walter T. Mills	2.00
HERSELF, what every woman should know about her own body, by Dr. Edith Lowry	1.00
Total	[illegible]

ALL THE ABOVE FOR $4.50.

OTHER BARGAINS

Real Socialists work and give liberally to spread the message of revolution in order to make more Socialists and hasten the coming of the glorious New Era. The following bargains will put the very best possible propoganda matter in your hands for the most effective work. Send for some of these and DO SOMETHING WORTH WHILE FOR YOUR COMMUNITY THIS FALL.

THE GOLDEN RULE REPBULIC, NO UTOPIA, 6 copies for	$1.00
300 **BACK NUMBERS OF THE CHRISTIAN SOCIALIST,** the best kind of Socialist propaganda	1.00
FRANCES E. WILLARD'S ENDORSEMENT OF SOCIALISM, 100 copies for	1.00
SOCIALIST CAMPAIGN SONGS, with music. The greatest revolutionary songs of Europe and America. Every branch should have a lot. 3 dozen for	1.00
THE A B C OF SOCIALISM, including **VITAL QUESTIONS,** by Harvey P. Moyer. 75 copies for	1.00
THE RELIGION OF LABOR AND OTHER ESSAYS. 75 copies for	1.00
CHRISTIAN ELEMENTS IN THE SOCIALIST MOVEMENT, by Carl D. Thompson. 12 copies for	1.00
MOYER'S SONGS OF SOCIALISM, by Harvey P. Moyer. 128 pages, with music. 8 copies for	1.00
MOYER'S SONGS OF SOCIALISM, in beautiful crimson cloth. 5 copies for	1.00
SOCIALIST POST CARDS, four different kinds. 300 for	1.00

ORDER AT ONCE

BEST SOCIALIST BOOKS

Order of the Christian Socialist, 5457 Drexel Ave., C

BUILD UP YOUR OWN LIBRARY TILL YOU HAVE A RIGHT TO BE PROUD OF IT—THE PROP WAY TO USE YOUR CHRISTMAS MONEY IS TO BUY SOCIALIST BOOKS FOR PRESENTS AND SO KILL TWO BIRDS WITH ONE STONE—DON'T WASTE YOUR MONEY ON USELESS PRESENTS—MAKE EVERY DOLLAR COUNT FOR THE CAUSE.

SOCIALIST POST CARDS, four different kinds. "What Socialism Means," by E. E. Carr; "The Economic Foundation of Freedom," by W. W. Passage; "Socialism Necessary to Christianity," by Rev. Jas. L. Smiley, and "Frances E. Willard's Views of Socialism." 10c per dozen, 50c per hundred, assorted samples, 10c.

FIVE CENT BOOKS

FRANCES E. WILLARD'S ENDORSEMENT OF SOCIALISM. An interesting and impressive collection of the great temperance leader's utterances in favor of Socialism. Every minister and other Church, Sunday School or Temperance worker should have a copy. Two copies for 5c, 40 copies for 50c, 100 copies for $1.00.

A CHRISTIAN VIEW OF SOCIALISM, by George H. Strobell. Interesting, convincing. Large numbers have been sold. It has converted many to Socialism. 32 pages. 2 copies for 5c, 60 copies for $1.00.

SOCIALIST CAMPAIGN SONGS, with music. The greatest revolutionary songs of Europe and America. Every branch should have a lot. 50c per dozen. $3 per hundred.

THE A B C OF SOCIALISM, including **VITAL QUESTIONS,** by Harvey P. Moyer. One of the very best booklets for beginners. Simple in style, beautiful in spirit. Clear in logic. Small wonder that about 1,000,000 have already been sold. 32 pages. 10c for three, $2 per hundred.

THE RELIGION OF LABOR AND OTHER ESSAYS, by Rev. Harvey Dee Brown. Superior in style, tone and force. Delightful and striking. 30 pages. 50c per dozen. $2 per hundred.

PARABLE OF THE WATER TANK, by Edward Bellamy.

THE MAN UNDER THE MACHINE, by A. M. Simons.

THE MISSION OF THE WORKING CLASS, by Rev. Charles H. Vail.

WOMAN AND THE SOCIAL PROBLEM, by May Wood Simons.

TEN CENT BOOKS

CHRISTIAN ELEMENTS IN THE SOCIALIST MOVEMENT, by Carl D. Thompson. A beautiful, striking discussion of a vital subject. Eggshell paper, neatly bound. 12 copies $1.00, 100 copies $7.00.

THE SOCIALISM OF JESUS, by Rufus W. Weeks. A scholarly and helpful exposition. One of the best booklets to loan or give to religious people; 45 pages, handsomely printed. 8 copies 50c; 20 for $1.

THE ESSENCE OF SOCIALISM, by Wm. H. Watts. Excellent. 45 pages, neatly bound. 8 copies 50c; 20 for $1.

WHAT'S SO AND WHAT ISN'T, by John M. Work.

MEN AND MULES. By Prof. W. F. Ries. Sixty-three pertinent questions about Socialism answered in sixty-three pages in a spontaneous and striking style. More than a million copies sold. Excellent to break the ice with; 10c each, 8 copies 50c, 20 copies $1.00, 100 copies for $4.00.

Also **LIONS AND LAMBS, MONKEYS AND MONKEYETTES** and **HEADS AND HANDS,** by the same author, at the same price.

SUPPRESSED INFORMATION, by Fred D. Warren.

THE SOCIALIST MOVEMENT, by Charles H. Vail.

TWENTY CENT BOOK

MOYER'S SONGS OF SOCIALISM, by Harvey P. Moyer. 128 pages, with music. Contains all of the **"SOCIALIST CAMPAIGN SONGS"** and scores of excellent songs besides, both "Scientific" and "Utopian." Undoubtedly by far the greatest Socialist song book in the English language. 6 copies $1.00; 12 copies $1.75.

TWENTY-FIVE CENT BOOKS

THE GOLDEN RULE REPUBLIC, NO UTOPIA, by Rev. Wm. H. Randall. 180 pages, neatly printed and bound. A masterful explanation of **HOW SOCIALISM WILL WORK.**

PRINCIPLES OF SCIENTIFIC SOCIALISM, by Rev. Charles H. Vail. Pronounced the best digest of Marxianism published.

MAUD MULLER'S MINISTRY, by Rev. James L. Smiley. A sweet, beautiful story of how Maude did marry the Judge after all and how they suffered and worked together for Socialism.

THE COMMON SENSE OF SOCIALISM, by John Spargo.

INDUSTRIAL PROBLEMS, by N. A. Richardson.

THE TORCH OF LIBERTY, a superb Socialist solo, by John Spargo, piano accompaniment by Platon Brunoff. 25c each, 3 for 50c.

THIRTY CENT BOOK

MOYER'S SONGS OF SOCIALISM in beautiful crimson cloth. 4 copies $1.00; 12 copies $2.50.

FIFTY CENT BOOKS

THE COMMUNIST MANIFESTO, by Karl Marx and Frederick Engels.

VALUE, PRICE AND PROFIT, by Karl Marx.

THE ORIGIN OF THE FAMILY, PRIVATE PROPERTY AND THE STATE, by Frederick Engels.

THE SOCIAL REVOLUTION, by Karl Kautsky.

THE ROAD TO POWER, by Karl Kautsky.

THE AMERICAN FARMER, by A. M. Simons.

THE EVOLUTION OF MAN, by Wm. Boelsche.

THE TRIUMPH OF LIFE, by Wm. Boelsche.

GERMS OF MIND IN PLANTS, by R. H. France.

LIFE AND DEATH, by Dr. E. Teichmann.

SPIRITUAL SIGNIFICANCE OF SOCIALISM, by John Spargo.

TRUTHS FOR BOYS about their own bodies, by Dr. Edith Lowry. The sweetest and most tactful talks ever written for boys. Every parent should get one. 5c extra for postage.

CONFIDENCES, or What A Girl Should Know About Herself, by Dr. Lowry. 5c extra for postage.

SIXTY CENT BOOKS

THEY MUST, OR GOD IN THE SOCIAL DEMOCRACY, by Dr. Herman Kutter of Zurich. Startling, convincing. The voice of a true prophet.

CHRISTIANITY AND THE SOCIAL CRISIS, by Prof. Walter Rauschenbusch. One of the very best books on the subject.

WHY I AM A SOCIALIST, by Charles Edward Russell.

THE CHURCH AND THE CHANGING ORDER, by Shailer Matthews.

SOCIALISM, by John Spargo.

SOCIALISM IN THEORY AND PRACTICE, by Morris Hillquit.

POVERTY, by Robt. Hunter. Everyone should know the frightful facts here presented.

ONE DOLLAR BOOKS

LINCOLN AND OTHER POEMS, by Edwin Markham. The sublimest book of revolutionary and ethical poems ever written.

THE MAN WITH THE HOE AND OTHER POEMS, by Edwin Markham.

THE PEOPLE'S HOUR, by George Howard Gibson. Stirring Labor and Socialist poems.

EVOLUTIONARY SOCIALISM, by Edward Bernstein.

MATERIALISTIC CONCEPTION OF HISTORY, by Antonio Labriola.

THE CO-OPERATIVE COMMONWEALTH, by L. Gronlund.

MARXIAN ECONOMICS, by Ernest Untermann.

REBELS OF THE NEW SOUTH, a charming novel by Walter Marion Raymond.

THE RECORDING ANGEL, an entrancing story of mystery and revolt, by Edwin Arnold Brenholtz.

THE CHANGING ORDER, by Oscar Lovell Triggs.

THE THEORETICAL SYSTEM OF KARL MARX, by Louis Bowdin.

LOOKING BACKWARD, the famous novel by Edward Bellamy.

HERSELF, what every woman should know about her own body, by Dr. Edith Lowry. 10c extra for postage.

HIGHER PRICED BOOKS

WAR—WHAT FOR? By Prof. George R. Kirkpatrick. A great and terrible book. $1.20.

OUR DESTINY, by L. Gronlund. Great. $1.25.

MASS AND CLASS, by W. J. Ghent. A priceless work on **THE ETHICS OF TRADE.** $1.25.

BUSINESS, THE HEART OF THE NATION. A rare analysis by Charles E. Russell. $1.50.

THE CALL OF THE CARPENTER, by B. White. A piercing exhibition of the conditions under which Jesus lived and taught. $1.20.

CHRISTIANITY AND THE SOCIAL ORDER, by Rev. Dr. R. J. Campbell of the City Temple, London. $1.50.

TWENTIETH CENTURY SOCIALISM, by Edmund Kelley. $1.75.

SOCIALISM IN CHURCH HISTORY, by Rev. Conrad Noel. $1.50.

EQUALITY—Sequel to Looking Backward. $1.50.

ECONOMIC FOUNDATIONS OF SOCIETY, by A. Loria. $1.50.

OUTLINES OF SOCIOLOGY, by Lester F. Ward. $2.00.

HISTORY OF SOCIALISM IN THE UNITED STATES, by Morris Hillquit. $2.00.

CAPITAL, by Karl Marx, in three volumes, $2.00 each.

THE ANCIENT LOWLY, a study of the struggles of the working people from ancient times, by C. Osborne Ward, in two volumes. $2.00 each.

THE STRUGGLE FOR EXISTENCE, Walter T. Mills. $2.00.

THE BELLE ISLERS, Richard B. Newman. A rare novel of wit and satire against capitalism and conventional religion. $1.60.

ANCIENT SOCIETY, L. H. Morgan. $1.50.

BARBAROUS MEXICO, John K. Turner. $1.50.

WOMAN UNDER SOCIALISM, by August Bebel. $1.50.

HISTORY OF GREAT AMERICAN FORTUNES, by Gustavus Meyers. Three volumes. $1.50 each.

RECORD OF AN ADVENTUROUS LIFE. An autobiography by H. M. Hyndman, "father of English Socialism." $1.85

FERDINAND LASSALLE, by George Brandes. $2.10.

SOCIAL FORCES IN AMERICAN HISTORY, by A. M. Simons. $1.60.

MEN, THE WORKERS, by Henry D. Lloyd. $2.00.

SOCIALISM FROM GENESIS TO REVELATION, by Rev. F. M. Sprague. $1.50.

IMPORT AND OUTLOOK OF SOCIALISM, by Newton Mann. $1.60.

TOWARDS SOCIAL REFORM, by Canon and Mrs. S. A. Barnett. $1.60.

WAGE EARNING WOMEN, by Dr. Annie M. MacLean. $1.35.

MARRIAGE AS A TRADE, by Cicely Hamilton. $1.35.

THE CHURCHES AND THE WAGE EARNERS, by C. Bertrand Thompson. $1.50.

MISERY AND ITS CAUSES, by Dr. E. T. De Vinne. $1.35.

SOCIALISTS AT WORK, by Robt. Hunter.

THE CHURCH AND MODERN LIFE, by Dr. Washington Gladden. $1.35.

FROM THE BOTTOM UP—the Life Story of Alexander Irvine, by himself. $1.60.

A WORKINGMAN'S VIEW OF THE BIBLE, by Oscar F. Donaldson. $1.35.

THE MAGYAR, a novel of Southern peonage, by Alexander Irvine. $1.50.

THE SOCIAL UNREST, by David Graham Phillips. $1.50.

THE MILLS OF MAMMON, a novel by James H. Brower. $1.50.

LIFE OF KARL MARX; the climax of John Spargo's work, a magnificent book with many engravings. No real Socialist student should miss this matchless book. $2.70.

CATHOLIC SOCIALISM, by Prof. Francesco S. Nitti, of the University of Naples, Italy. One of the most interesting, comprehensive and helpful books on Socialism from the standpoint of religion and political economy. Excellent for both Catholics and Protestants. Imported. Over 400 large pages. $3.00.

RUSSIA'S MESSAGE. By English Walling. The heart cry of a great people in birth agony. The voice of the awakening world. 475 large pages. 50 pages of illustrations. The greatest contribution to recent Socialist literature. $3.00.

SOCIALIST
ed Monthly by
ERATIVE PRINTING CO.
ss: 5457 Drexel Ave., Chicago
Telephone, Midway 2349

Subscription Price....................$1.00 per year

NO BILLS FOLLOW THE CHRISTIAN SOCIALIST. If you get it REGULARLY, someone has paid for it. When your subscription expires we will notify you and STOP THE PAPER if you do not renew. If you receive a sample copy it is an invitation to subscribe at once.

Please do not send stamps for subscriptions or bundle orders above 50 cents. Do not send personal checks for less than $10.00, as we have to pay exchanges on all checks, unless you add 10c for exchange. We cannot be responsible for any money sent in letters. Use bank drafts, postoffice money orders or express orders.

EDITOR
Rev. Edward Ellis Carr, Ph. D.

CONTRIBUTING EDITORS

Rev. W. D. P. Bliss, D. D.	New York City
Rev. Wm. A. Prosser	Pittsburgh
Rev Eliot White	Mahwah, N. J.
Rev. J. Stitt Wilson	Berkeley, Cal.
Harvey P. Moyer	Chicago
George H. Strobell	Newark
Oscar F. Donaldson	Webster City, Iowa
Wm. A. Ward	St. Louis
Rev. Geo. Willis Cooke	Boston
Mrs. Kathryn Spiers	Richmond, Va.
Mrs. Ella Carr	Chicago

◆

THIS GREAT NUMBER MAY BE HAD IN SMALL BUNDLES AT TWO CENTS PER COPY. $1.00 PER HUNDRED. $8.00 PER THOUSAND.

SOCIALIST CONFERENCES

If you want to know how to obtain a Socialist Conference or Institute for your community, read the account of Comrade Wells' work in California which is given in the Fellowship department on page 14.

CHURCH MUST PROTEST

Rev. Edward Babcock of the Park Baptist Church, Utica, N. Y., in a recent Sunday night discourse warned his hearers that the church must raise her voice vigorously and fearlessly against tyrannical industrial conditions such as prevail in West Virginia and elsewhere, and declared that the public press in general, being controlled by the money powers, can not be depended upon to tell the truth about industrial oppression and general poverty.

Yes, the pulpit must instruct and protest, and then laymen will vote right. The church people have it in their power, if they are true to the Gospel of Liberty proclaimed by Moses and Jesus, to save the church and the nation from ruin and decay and to peacefully accomplish the social revolution which will free all working people from drudgery and poverty. If they do not do their duty the revolution will come in blood, and both soeicty in general and the church in particular will suffer vast and direful injury for generations to come.

PREACHERS CHANGE TACTICS

One of the most hopeful "signs of the times" is the changing attitude of the preachers toward the social question. A widely circulated announcement of the great Rock River Conference of the Methodist Episcopal Church begins as follows:

"An innovation at the Rock River Methodist Episcopal conference this year will be shop and open air meetings and a mass meeting with union labor. The mass meeting of union labor will be under the auspices of the Trades and Labor council, which includes all of the labor organizations and trade unions in Freeport. The meeting will be addressed by the Rev. Harry F. Ward of Boston and the Rev. D. D. Vaughan of Harvey, Ill. The speakers at the noonday shop meetings will be Dr. Ward, Dr. Vaughn, the Rev. E. L. Williams, Grace church, Chicago; the Rev. J. S. Dracey, Auburn Park; the Rev. H. E. Rompel, Belvidere; the Rev. T. K. Gale, Wilmette; and the Rev. J. N. Dingle, pastor Garfield Boulevard church, Chicago. An open air meeting will be held on the steps of the county courthouse, to be addressed by Bishop W. F. McDowell and other prominent speakers."

Later Dr. H. F. Ward is to deliver an address to the Conference on "The Social Task of the Modern Pulpit," and as he is an ardent Socialist and now at the head of the Methodist Department of Social Service, there will be a plain and stirring presentation of that vast and vital theme. Dr. Ward a few years ago furnished the leading article for our Methodist Special Edition which went to all the Methodist preachers in America.

There are at least four Socialist preachers on the above program of addresses to the labor union men, if not six. Naturally the Socialist ministers lead in spreading Christ's wonderful "Good News to the Poor."

Oh, what a glorious revival there will be when the preachers generally learn to proclaim the real message of Jesus, both economic and spiritual! It is coming—coming rapidly.

A PEANUT PROFESSOR

Prof. A. E. Munier, formerly of the Lake Forest College, is now peddling peanuts, red-hots, candy, etc., from a little wagon about the streets of Evanston, according to reports in the daily papers. He claims to have received a salary of $180 per month as teacher, but that he can save more than $200 each month from his profits as a peddler. Which proves of course that under capitalism the rewards go to the most gifted servants of society! Prof. Munier is said to speak several languages and to be an able teacher—but peanuts are more profitable than pedagogy! However, the man who would not rather teach youthful minds the interesting mysteries of science, language and art at $180 per month than to peddle peanuts for twice that sum probably belongs in the role of a peanut professor. The love of money must have enslaved him.

GOVERNMENT EMPLOYMENT FOR ALL WHO NEED WORK

Mr. Bart Wharton of Winamac, Ind., writes urging the Socialists to adopt a plank in their platform making every post office an employment agency and requiring the government to furnish work and fair wages for an eight-hour day for all unemployed people who wish to work.

This request illustrates not only the hopeful awakening of men who have not until recently realized that they are Socialists at heart, but also the need of active Socialists using the Party platform more frequently in their discussions; for the Socialist platform of 1912, reconfirming former platforms, declares for the eight-hour day on all government works, demands government employment bureaus, and that the general government shall lend money without interest to states and municipalities for the purpose of carrying on public works.

It also proposes the collective (government) ownership and management of railroads, telegraphs, telephones, express service, steamship lines and all other social means of transportation, also grain elevators, stock yards, warehouses, and other distributing agencies. These plans would afford work for all if put into force by the government.

The Socialists of Missouri are circulating a petition to secure a state referendum on their demand that the people shall have the right to "the opportunity to employ their own labor in producing wealth," and the right "to enjoy the gains of their own industry;" and for this purpose they demand that the state "shall establish, own, and conduct such farms, factories, work shops, public works and other industries necessary to afford employment to every person applying for work, and shall distribute, sell or supply the product or service of such industries to the people."

As there are almost enough names already signed to this petition to require the submission of the question, the people of Missouri are likely to have the first vote upon the most socialistic, revolutionary and hopeful public ownership law ever submitted to American people for direct, non-partisan decision.

The passage and enforcement of such a law would certainly banish unemployment and poverty from Missouri. No longer could that state be nicknamed "Old Misery." And the old, old misery of all states could be banished in like manner. And will be, sometime, thanks be to God.

THE COST OF LIVING

Now sorrow fills the poor man's cup,
And heavy is his crown:
For now when food is going up
There'll be less going down.

GOVERNMENT SEEKING TO SOL[illegible] MEAT PROBLEM

It is reported that the Department of A[illegible] culture of the U. S. government will [illegible] launch a radical program of reform to [illegible] the rising price of meat. The department [illegible] recommend and foster the following:

1. The establishment of municipal abatt[illegible] throughout the country.
2. The raising of stock by small farmers[illegible]
3. The formation of co-operative live s[illegible] associations by the farmers of New Engl[illegible] the south Atlantic states, and the middle w[illegible]
4. The formation of boys' pig clubs, sim[illegible] to the boys' corn clubs, which the departm[illegible] has been fostering for several years.

The beef situation is regarded as serious [illegible] Congress, as well as the Department of A[illegible] culture, and one of the first items of legislat[illegible] which will be rushed through at the reg[illegible] session will be the Smith-Lever agriculture [illegible] tension bill.

In many European cities there are pub[illegible] slaughter houses owned by the people wh[illegible] farmers may bring their cattle, sheep, hogs [illegible] fowls when ready for the market and ha[illegible] them slaughtered and packed at a nominal pr[illegible] to await a favorable market. Paris, Texas, h[illegible] imitated this good example, which is likely [illegible] spread all over America.

This whole program of the Department o[illegible] Agriculture evidently smacks of Socialism a[illegible] will be strenuously condemned by the mo[illegible] backs as such, nevertheless the people are com[illegible] pelled by economic pressure to wade right i[illegible] The farther in they get the finer the w[illegible] will seem. All really practical reforms le[illegible] to Socialism.

JOIN THE PARTY

Every one who is truly a Socialist ought [illegible] join the Socialist party. Get in and help w[illegible] If it is not exactly what you think it oug[illegible] to be, get in and help make it right; fo[illegible] through the referendum, the rank and file ca[illegible] make it what they will. It is the only party in America which the rank and file can directly control by means of the referendum. And the more "people of the right sort," lik[illegible] yourself, who come into the party the better [illegible] will be.

To vote the Socialist ticket does not make you a party member. It is necessary to join a party local and pay dues. If there is no local in your vicinity, start one. If you do not know how to start a local, write for information to the National Office of the Socialist Party, 111 North Market Street, Chicago, Ill.

BECOMING MORE INSANE

In one of her spiritualistic stories Marie Corelli reports that the glad, glorious, immortal angels who inhabit other worlds and explore the universe at will have named our Earth, "The Sorrowful Star," because it is so filled with ignorance, folly, crime and misery that it is regarded by happier peoples as the insane asylum of our stellar system. Considering our earthly method of doing, or rather misdoing life's most important business, the idea is not far wrong.

And because of the foolish, brutal, insane methods of modern competitive business, which enslaves, worries and impoverishes the many to enrich the few, that frightful mental breakdown which we call insanity is on the increase so rapidly that mind specialists have become alarmed concerning the future of the human race.

In Chicago insanity is increasing at the rate of 5 per cent a year, while the population increases only 3 per cent. The larger relative proportion of the sad increase of lunacy pertains to foreign born people, who have lately come to America. And Henry M. Hyde, writing a series of exceedingly interesting articles for the Chicago Tribune, declares that this frightful spread of madness among these people arises from the difficulty and worry connected with obtaining a livelihood in a strange land. Other writers have attributed the grow[illegible] ing insanity and suicide among all cla[illegible] from the banker and merchant to the c[illegible] and common laborer, to the intensity w[illegible] which men work to make a future or a [illegible] living. The rush, drive, strain, [illegible] disappointment, poverty, failure and [illegible] tion suffered by the American [illegible] enough to drive us all insane if we do not change our methods.

The motive, spirit and methods of capitalism being certainly brutal, insane and devilish, they naturally produce with aggravated force the misery and horror of insanity among the people.

The only way to save the people from insanity, misery and want is to adopt a sane economic system which will give us all a chance to live normally, comfortably, leisurely and happily, with every incentive and opportunity to improve our minds and souls. Socialism alone can do that. Justice and brotherhood are sane, while selfishness and oppression are insane; therefore all sane people, all who are even yet partially sane, should pray and talk and vote for Socialism.

THE PARTY BUILDER

The little "Party Builder," begun to boom the Lyceum Department, has been adopted by the National Committee as the official organ of the party, enlarged to 8 pages and entered as second class matter in the mails. Besides the regular party bulletins, it contains news items about the movement in general, a Lyceum Department, an Information Department, and a Woman's Department. Every party member should subscribe. 50c per year. 25c for 40 weeks in clubs. Address the Party Builder, 111 N. Market St., Chicago, Ill.

If an official organ could be run impartially, giving all factions a fair chance for expression, there would be no doubt of its advisability. Since the party has grown large enough to support such a paper ably, we have no doubt of the need of it as an adequate party bulletin of information and encouragement concerning the movement in general and party activities in particular.

But the existence of a party organ makes the existence of other Socialist papers all the more important—Imagine Barnes and his old N. E. C. in possession of the Party Builder! The housecleaning that has taken place would likely never have "happened."

While an official organ of some kind is essential for general information about party affairs and for routine work, the independent Socialist papers are absolutely essential—not only for propaganda, but also to keep the party in the right path. The official organ is always in the hands of the officials, especially the shrewd politicians, who are likely to need the utmost watching, and the only real criticism of officials the comrades in general will ever hear will have to reach them through other channels than the official organ.

Let us hope that, through the vigilance of the comrades in general and the loyalty of our present leaders, the new Party Builder will never be misused for factional or treasonable purposes.

THE REFERENDUM AND RECALL

The Party Builder says: "In the United States we seem to think that the referendum and recall are an essential part of Socialist activity. Not so in Europe. Some of the European Socialist parties have no referendum at all, or even recall."

Yes. European comrades are used to kings, petty princes and bosses; they are used to being ruled from above, while we cherish the hope of immediate self-government. The attitude of the new paper toward the referendum and recall will decide whether it is to be a real Party Builder or only a factional machine builder whose work will have to be undone before a real American Socialist party can ever hope for victory. With the popular election of United States senators, the growth of legal party primary nominations and the spread of the referendum and recall among the states, even under capitalism, it is somewhat out of date for the Socialists to regard lightly the bold coup by which the last national convention robbed them of their much boasted rule by the rank and file, placing the national party referendum in the power of state committees only and the nomination and election of all national party officials in the hands of the national committee only.

The attempt of the national Republican Committee to ignore the rank and file and force the nomination of Taft broke that party in two and cost it the loss of the government of America—the attempt of the old N. E. C. to ignore the will of the Socialist party and to manipulate by [illegible] important referendums cost the party more than 50,000 dues-paying members in a single year. Is that not warning enough?

There would not be so many referendums necessary in the party if the convention did not persist in annulling every few years the laws passed by the rank and file by referendum. Of course the comrades will insist on referendum to RESTORE the rights of self government of which the convention of "leaders" robs them. An effort is now being made to obtain a referendum to RESTORE the initiative, referendum, recall and the nomination and election of national party officials to the rank and file. It will be far better for the party and for their future in the party if the "leaders" do not attempt to sandbag this effort toward democratic government within the party as was done with reference to the three Barnes recall referendums. The party will split unless there is a fair deal inside. Genuine democracy becomes rebellion in the face of tyranny and chicanery. And "Eternal vigilance is yet the price of Liberty."

POWERFUL DYNAMITE

Your Editorial Review of Prof. Small's new book is a masterly production, and a million copies should be circulated.—Charles Bonsall.

While they last, extra copies of the Small Special may be had for 2 cents per copy in small bundles. 100 copies for $1.00.

The Christian Socialist
FELLOWSHIP

GENERAL SECRETARY
REV. W. D. P. BLISS, D. D., 80 Bible House, New York, N. Y.

GENERAL TREASURER
PROF. EDWIN MARKHAM, 80 Bible House, New York, N. Y.

GENERAL FIELD SECRETARY
REV. E. E. CARR, Ph. D., 5457 Drexel Avenue, Chicago, Ill.

GENERAL SECRETARY FOR COLORED RACE
REV. GEO. W. SLATER, Clinton, Iowa

GENERAL EXECUTIVE COMMITTEE
of Twenty-five.

SOCIAL PROBLEM CONFERENCES

Rev. J. W. Wells, a veteran irrepressible in the struggle for social righteousness, though much hindered by sickness and poverty, has been holding a series of conferences on social questions that have done great good in California. He has held these conferences at San Rafael, Richmond, Alameda, Berkeley, Los Angeles and San Jose.

He gets Socialist and radical ministers and teachers of all sects to speak at these conferences and so draws out their most advanced and revolutionary thoughts and at the same time obtains a larger hearing for them than if it were a single address. He puts out and distributes liberally an attractive advertising circular and also secures announcements of the conferences from many pulpits.

The themes discussed vary somewhat according to the mental attitude of the speakers. Great liberty of opinion is permitted, there always being enough real Socialists on the program to bring out the vital facts and arguments necessary to prove that Socialism is the only solution of the social problems.

Among the subjects discussed by various ministers at these conferences are, "The Attitude of Jesus Toward Wealth," "The Social Ethics of Christianity," "The Socialist Movement in Europe," "Relation of Christianity to Socialism," "The Public Schools as Social Centers and Object Lessons in Socialism," "What the Church Is Doing in Social Reform," "The Social Message of the Prophets," "Socialism and Human Nature," etc.

Rev. J. Stitt Wilson, lately Socialist mayor of Berkeley, who has attended and spoken at several of these conferences, says: "The several conferences thus far held justify me in expressing my confidence in the wisdom of holding these conferences. The ethical and relig[illegible] that will [illegible] change the conditions [illegible] commend Bro. Wells to the [illegible] various counties and hope that [illegible] will see the wisdom of co-operating [illegible] in making these conferences a success."

Comrade Wells himself declares that similar conferences may be held all over the country, and he is doubtless correct. He presents the following reasons for believing that "great good may be accomplished by such conferences everywhere":

1. They obtain audiences that cannot be drawn to the ordinary Socialist meetings. And, above all, we must reach the non-socialist with the revolutionary message.

2. They encourage the clergy to "open their mouths," to speak their deepest convictions in a favorable environment and thus to commit themselves. After once having spoken his inner mind freely the minister will be more apt to speak out bravely later in various places.

3. These conferences tend to break down rapidly the walls of prejudice. People are more easily reached by them, and the mere announcement of them, with the ministers and teachers on the program with well-known Socialists, helps create public interest and to lessen opposition.

4. The local papers and pulpits will give liberal notices of these conferences, thus spreading the light and increasing the audiences, and the papers afterwards will give a generous writeup which further extends the influence of the meetings.

A CONFERENCE LIKE THIS MAY BE HELD IN ALMOST ANY COMMUNITY. We urge all Christian Socialist comrades to try the plan. Even if there is only one or two Socialist speakers on the program he or they can do much good. All the local comrade who works up the conference has to do is to see the various preachers and teachers, talk the plan over with them, get the consent of those who are willing to speak at such a conference—whether they speak for or against Socialism, making sure to have one or more sound Socialists on the program to inject the necessary truth. It is likely that only near Socialists will speak and their addresses and the arguments of Socialists will not only convert some of them to Socialism but some of the audience also and besides create a wider public interest in the social problem.

The local worker must see to obtaining a hall or church for the meetings, and also attend to the advertising and collections. It is an excellent way to agitate and it can all be done with local speakers.

At the close of the conference a Center of the Christian Socialist Fellowship—composed of men and women who are both Christians and Socialists, not necessarily church or party members—should be organized. For more information concerning the organization of centers write to Gen. Sec. Bliss.

SUBSCRIBE FOR
The Florida Beacon

It will give you, ten days in advance, complete outlines of and comments on the

INTERNATIONAL SUNDAY SCHOOL LESSONS

by George McA. Miller, from the standpoint of Socialism, reason and common sense.

It will also give you weekly reliable information about

FLORIDA IN GENERAL,

its climate, soils, productiveness and opportunities for homemaking. Also about

FLORIDA IN PARTICULAR

and how many people of high ideals are actually co-operating in making individually owned homes, gardens, orange groves and truck farms at

RUSKIN AND MORRIS PARK.

It will also tell you how students of both sexes are supporting themselves by instructive labor while getting an ideal education in RUSKIN COLLEGE.

Year $1; 6 mos. 50c; 3 mos. 25c.

Address, FLORIDA BEACON, Ruskin, Fla.

The newspapers are still printing, after each accident to an aeroplane, the number of persons who have been killed by heavier-than-air machines. They might as well give it up. From now on accidents to flying machines may be expected to be a matter of daily occurrence. It is noticable that in the reports of these accidents we nearly always see such accounts as "engine stopped," "propeller blade broke," "guy wire snapped," "one of the wings broke," etc. When these machines were first invented they were made by the inventors themselves, very much like the "One Hoss Shay." Every part was either made by the man who was to use the machine or under his direction; he assembled the parts himself; immense margins of safety were allowed, and there was nowhere a "weakest spot." But now that the parts have been standardized and the making of these machines capitalized they are built for profit rather than to fly with, and, unlike the One Hoss Shay, they will never wear out, but always "break daown," and when a vehicle "breaks daown" several hundred feet in the air the result is apt to be disastrous to the occupants. As long as capitalism lasts flying machines will be as dangerous as the Hartford & New Haven Railroad.

* * *

The work of building the Perry monument at Put-in-Bay seems to have been turned over to "patriots for revenue only." The monument is to cost $500,000 and the "general expenses" are put down at $427,454.88. What "general expenses" are aside from drawing the plans and doing the building work is none of the public's business, but if anybody wants to know, the secretary, who is one of the richest men in the state of Ohio and could well afford to work for nothing, has received, according to the Cleve- [illegible] the working class is paid at the rate of $15 a month in the army, with the privilege of blacking an officer's boots thrown in.

* * *

Apropos of patriotism for "revenue only," the Grain Growers' Guide, of Winnipeg, August 13th, contained a letter from a former artilleryman who claims that big guns require nickel in their breeches in order to withstand the explosion. According to this writer, Great Britain controls the nickel supply of the world, and if she would refuse to sell nickel to the other powers they would be prevented from building big guns. But, of course, the British capitalists are glad to arm the world against their Mother Country and then agitate for a larger navy in order to provide themselves with fat government contracts. The "patriotism" of a capitalist has its seat in his pocketbook every time.

* * *

The Chicago Record Herald declares that next to that of Great Britain the United States Navy is the most costly in the world. Our navy expenditures now exceed those of Germany by $15,000,000 and those of France by $46,000,000. They are double those of Russia and six times those of Japan. Our army expenses are more than two-thirds those of Great Britain and double those of Japan. Adding our pension expenses, the grand total of military expenditures on the part of the United States exceeds that of any other country, that total reaching $393,000,000 against $350,000,000 of Great Britain and $309,000,000 of Germany. Excluding the Postoffice department, which is approaching self support, two-thirds of the annual appropriations of the United States are on the military account.

* * *

The Socialist Party of California is endeavoring to initiate an eight-hour law at the coming election. The prospects are that they will secure enough names to the petition to place the proposed law on the ballot. The text of the proposed law provides that

"Any employer who shall require or permit, or who shall suffer or permit any overseer, superintendent, foreman, or other agent of such employer, to require or permit any person in his employ to work more than eight hours in any one day, or more than forty-eight hours in one week, except in case of extraordinary emergency caused by fire, flood, or danger to life or property, shall be guilty of a misdemeanor, and upon conviction thereof shall be fined not less than fifty, nor more than five hundred dollars, or imprisoned in the county jail not less than ten nor more than ninety days, or both so fined and imprisoned."

Wherever direct legislation has been adopted the work of building the Co-operative Commonwealth can be commenced immediately by initiating such Socialist or Socialistic measures as a considerable number of the people of all parties are ready for.

* * *

The Rand Daily Mail, of South Africa, on June 26th contained a report of a speech delivered by W. J. Laite, organizing secretary of the South Africa Manufacturers' Association that is very illuminating:

"When he was in Canada," says the report of his address, "he had been impressed by the magnificent organization of their Manufacturers' Association. The Government would never dream of legislating without consulting them."

Later in his address Mr. Laite, speaking of South African affairs, said:

"The Government would 'feed' them every time they 'barked,' but they must bark in unison."

Yes, we also have a Manufacturers' Association and a Government that "would not dream of legislating without consulting them."

How long is it to be before somebody can say something like this:

"The wage earners have a magnificent organization representing their economic interests. The Government would never dream of legislating without consulting them."

Let the working class also learn to "bark in unison."

* * *

From an exchange we glean the following facts regarding oleomargarine, which is a perfectly wholesome substitute for butter, when properly made. The Government imposes a tax of $600 on the manufacturer for making it, $480 a year on the wholesaler for distributing it, $48 a year to the retailer [illegible] pound which the [illegible] has to pay for eating it. So the food of the poor is taxed to protect the creamery interests. We think we see the hoof prints of the Manufacturers' Association in such legislation.

* * *

The investigation conducted by the committee of twenty-five of the Trades and Labor Council of Grand Rapids, Mich., brought to light conditions in the city that equal some of the conditions brought out by the Illinois Vice Commission and other commissions in larger cities. It has been revealed that girls employed in factories have been subjected to conditions that are unprintable and work long hours for $4 and $4.50 per week. It has been discovered that the greater portion of the girls employed in stores receive $2.50 per week, while a few secure as high as $8. Restaurants employing girls insist on as high as seventy-two hours per week, while in some instances they are required to work twelve hours per day, seven days per week, with a wage scale ranging from $4.50 to $5 per week.—A. F. L. News Letter.

* * *

San Francisco has the first publicly owned street car line in the United States. It began operation last winter, and during the past summer the people voted for a bond issue for its extension. It operates 16 miles of single track, employing 140 men.

The United Railroads company which controls nine-tenths of the street car trackage of that city is capitalized at $800,000 a mile of double track. The new municipal line was built at a cost of $139,000 per mile of double track. Some difference that!

The capitalist concern pays its employes at the rate of $3 for 12 hours work. The city pays $3 for eight hours work. Some more difference!

The bankers tried to cripple the new venture by refusing to buy the bonds. Thereupon, the labor unions came to the help of the situation by investing their funds in the bonds, and the bankers concluded to take what was left.

* * *

W. G. Eggleston, a writer in "The Public," pays his respects to the street railway companies of San Francisco as follows:

Here is an example of a private street railway monopoly that took extraordinary pains to make itself unpopular by giving bad service and debauching the politics of the city that gave it life. It has fewer cars and fewer miles of track now than it had ten years ago; it has pumped water into its "capitalization" until properties that are worth $21,000,000, according to Bio[illegible]. Arnold, are "capitalized" for $87,000,000; and it spent more than $200,000 in bribing a city administration to get what it could have had for nothing. Its political activities have kept San Francisco in turmoil for more than six years. Now, at the "show down," it is able to muster not more than 13,720 votes against an issue of bonds for extensions of the Municipal Railway, many of whom undoubtedly voted "No" because of the fear that the bonds will increase their taxes.

* * *

Columbus, Ohio, has a municipal garbage reduction plant that is an example of successful municipal ownership.

In 1912 the total receipts were	$61,728.62
Total expenses	38,503.69
Net earnings	$23,224.93
Interest on bonds and appropriation for sinking fund	15,456.00
Profit to city	$ 7,768.93

* * *

Anderson, Ind., owns its own Light Plant and Waterworks. In 1912 the Light Department spent $50,000 for plant betterment, $8,000 for bond redemption, $7,000 invested in the bonds of the city of Anderson, and closed the year with $20,507.40 cash on hand, after having paid $60,000 of the Light Plant's six per cent obligations since 1910. The only interest-bearing debt standing against the plant is a thousand dollars bond due in 1924 that the holder refused to surrender for cancellation because he wanted to hold it for the interest.

The Water Works Department paid $20,000 of the 5 per cent bonded debt, spent $15,000 in plant betterment, and closed with $7,000 cash on hands.

"Municipal Ownership, instead of bankrupting the City of Anderson, as many people predicted . . . . will within a little less than 4 years have been instrumental in paying off $228,000 of city debt and making An- [illegible] a debtless city [illegible] troller of Anderson.

* * *

When the Socialists [illegible] city of St. Mary's, Ohio, the [illegible] owned its electric light [illegible] plants for 20 years. The city [illegible] were working 12 hours a day [illegible] wages. The people were [illegible] cents per kilowatt hour for [illegible] light service with 5 per cent [illegible] for prompt payment. The plant [illegible] $2,000 in debt.

The Socialists immediately [illegible] the firemen from $50 to $60 a [illegible] engineers from $60 to $65 a [illegible] linemen from $50 to $60 a month [illegible] Superintendent of the Municipal [illegible] from $90 to $100 a month, and [illegible] duced the hours to 8 per day, [illegible] electric service from 9 cents to 7 [illegible] with a 10 per cent discount. The [illegible] tric light plant has paid off its [illegible] and in July had $15,000 surplus [illegible] result.

Public ownership needs to be [illegible] ministered by its friends.

* * *

From The Seattle Herald we [illegible] that the city of Seattle owns [illegible] 000 worth of property and [illegible] 3,500 people. Twenty-five per cent [illegible] the municipal property is [illegible] revenue for the city.

When the water works were [illegible] vately owned the rate for 100 [illegible] feet of water ranged from 15 [illegible] cents. This has been reduced [illegible] cents. The minimum charge for [illegible] is only 50 cents, while Oakland's [illegible] vately owned water works [illegible] $1.50 and San Francisco $1.80.

Under private ownership the [illegible] of Seattle paid 20 cents per kilo[illegible] hour for electric light. Under [illegible] ownership they pay 6 cents.

In addition to its parks and [illegible] grounds the city owns 38,000 acres [illegible] land.

A capitalist concern owning [illegible] 000 worth of property and having [illegible] employes would be considered [illegible] an important business. In the face [illegible] the successful administration of [illegible] an immense public plant as [illegible] might well be asked, what are [illegible] limits of public ownership? And [illegible] answer is manifest, there are no [illegible] but the limits of possible public [illegible] vice.

* * *

Governor Cox, of Ohio, declares [illegible] is going to close the saloons of [illegible] state on Sunday. He gave the [illegible] lowing statement to the newspapers [illegible]

"As soon as the state liquor licensing board announces the appointment [illegible] county licensing boards I'm going to call every county license commission[illegible] to Columbus and talk straight from the shoulder to them.

"First of all I'm going to tell them that the first one of them that permits a violation of the license law without taking action against the saloonkeeper who has broken the law will lose his own official head.

"The law is plain. A saloonkeeper may have his license revoked on [illegible] second conviction.

"In regard to Sunday closing my position is this: The success of the whole license system depends on [illegible] enforcement. The people of Ohio ex[illegible] pected it to be enforced. Every saloon must close on Sunday and stay closed. This applies to Cleveland, Cincinnati, Columbus, Toledo, and every other large city with the same force that [illegible] will apply to small towns. Ohio will be dry as the Sahara desert on Sundays."

We hope the governor will succeed. If some of the working men of Ohio would get the booze out of their brains for a few hours we might be able to get some Solcialism in. Some foolish Socialists are fond of sneering at religion as a means that is being used to keep the wage-slaves submissive, but the saloonkeeper is doing more to keep the working class in slavery to the capitalists than the most reactionary priest ever dared to attempt.

A Course of Lessons in
Drugless Healing
(Mechano-Therapy)
FREE!

Not one cent to pay, either now or later—no obligation of any kind. Just your simple request will bring you this valuable course of 62 lessons by return mail—without cost. This offer is strictly limited. We reserve the right to withdraw it at any time without notice. So don't [illegible] Send your acceptance right away!

These FREE Lessons Teach You

[illegible]

Why We Are Making This Offer

[illegible]

[illegible]—This Offer Is Limited

[illegible]

[illegible] College of Mechano-Therapy
[illegible]

Full Set of [illegible]
[illegible]
$2.50 to You [illegible]

[illegible]